Vol. LXXXIII No. 6 December, 1930

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superioru

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1930: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britian: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

[Title-page, Contents and Index to Volume LXXXIII go with this number.]

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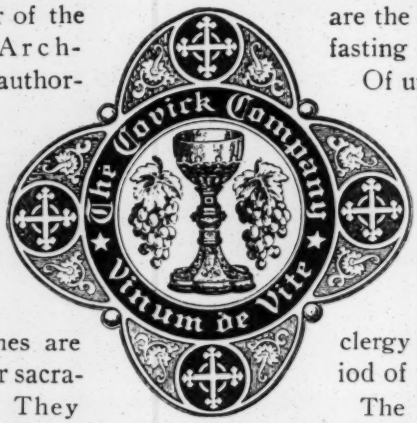

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. III.—(LXXXIII).—DECEMBER, 1930.—No. 6.

THE SILVER JUBILEE OF FREQUENT COMMUNION.

1905 20 December 1930

THIS is the silver jubilee year of one of the most important and salutary events in modern religious history, and consequently, of course, in all modern history. On 20 December, 1905, His Holiness Pope Pius X issued his decree *Sacra Tridentina Synodus* on Frequent and Daily Communion. The decision of 15 September, 1906, on the Frequent Communion of Children was only an interpretation of the decree of 1905, and both prepared the way for the *Quam Singulari* of 1910, which brought the little ones to the altar rail as soon as they reached the age of discretion. This month, therefore, we have the twenty-fifth anniversary of the restoration to Catholic life of Frequent Communion. It would be more than a pity to let the anniversary pass unnoticed.

The official teaching of the Church on Holy Communion had, needless to say, never been other than what it is to-day. The practice of Catholics had varied with variations in general piety and devotion. In recent centuries, abstinence from Holy Communion had appeared not only in the guise of coldness and impiety, common enough in every age, but in the form of a new heresy. The heresy was recognized and condemned, but the infection in the Catholic body took time to subside. "The poison of Jansenism did not entirely disappear. The controversy as to the dispositions requisite for the lawful and laudable frequentation of the Sacrament survived the declarations of the Holy See; so much so that certain theologians of

good repute judged that daily Communion should be allowed to the faithful only in rare cases and under many conditions." [1]

By the decree of 20 December, 1905, Pope Pius definitely settled the controversy. Opinions tainted by heresy were condemned. From the constant doctrine of the Church were drawn authoritative practical principles for pastors and people. The Bread of Life became once more, as our Redeemer intended It to be, our Daily Bread.

This is recent and familiar history to all of us. There are many who well remember the conditions commonly prevailing before the decree. Some of the best Catholics would receive Communion no oftener than three or four times a year. Monthly communicants were not the multitude they are now. To be a weekly communicant was to manifest an intention or a frustrate desire to enter seminary or novitiate. A daily communicant was a marked man or, more often, woman—marked as either presumptuous or a sacrilegious hypocrite. Many a priest who does not consider himself old went through the seminary at a time when Communion days were scarcely fifty in the academic year. Many a Sister still busy in school or hospital can recall novitiate years in which her Holy Communions were at least seven times rarer than they are now. And many a Catholic father and mother who see their children or grandchildren going to the altar rail at the age of seven—or even five or six—recall that they themselves were eleven or twelve years old before this grace was theirs.

Even the saintly child, Thérèse Martin, who was to become the greatest saint of modern times, was eleven before she was allowed to make her first Holy Communion. Later on, as she lay dying in the Carmel, a favor that her sisters in religion asked her to obtain on entering Heaven was the privilege of daily Communion for the community.

To-day, what a change! The president of a seminary would be thoroughly alarmed if the usual practice of every seminarian in his care was not to communicate daily. Daily Communion is now an established part of religious life in school, college and novitiate. Many layfolk receive our Lord every morn-

[1] Section 7 of the decree *Sacra Tridentina Synodus*. The translation is that of Father F. M. de Zulueta, S.J., in his *Notes on Daily Communion* (Burns, Oates and Washbourne, Ltd.).

ing; many more once a week, and there are millions of Catholics who feel that they are slipping if they let more than a month pass without going to the altar. To go only three or four times a year is to be definitely outside the ranks of the devout.

Sometimes the change that has taken place is manifested in particularly striking ways. At weekday noon Masses in the cities one sees business men and women receiving Holy Communion, after fasting through the forenoon at their work in office or store. In the chapels of our universities and colleges one can see edifying rows of young men and women students kneeling at the altar rail every morning. One even meets a boy or, more frequently, a girl aged twelve or more, who has never missed daily Communion since the first.

Knowing on Divine assurance what Holy Communion is and what its effects are, we cannot but see in this change a prodigious outpouring of grace. The decree *Sacra Tridentina Synodus* was providentially sent to loose upon the world veritable floods of divine charity, and we can neither appreciate its beneficence too gratefully nor ponder its full intent too deeply.

Underneath the decree's vindication of the true Catholic Eucharistic practice there is, of course, a reässertion of authentic Eucharistic doctrine. The document throws a floodlight on our Lord's primary purpose in instituting the Eucharistic banquet and thereby it illuminates anew depths of His love that we were in danger of forgetting.

> The desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to our Lord may be safeguarded, or that the Sacrament may serve as a reward of virtue bestowed on the recipients.[2]

Specifying, the decree says that even those who are committing fully deliberate venial sins may, and should, receive

[2] Decree *Sacra Tridentina Synodus,* Section 3.

Holy Communion frequently, daily if possible.[3] That is, our Lord, in instituting the Blessed Eucharist and accepting the Passion which was the condition for the institution, intended this astounding gift of divine intimacy to be the daily right of even those who are so cold and unfriendly as to be given to premeditated venial sin. Into hearts as inhospitable and churlish as these, He is prepared to come every morning—nay, longs to come, enduring the sting of our coldness and thanklessness in order to save us from ruining ourselves and even to lift us to the warm and sunny level of perfection.

This month we shall have had twenty-five years of restored Frequent Communion. Surely this would be a proper point at which to survey critically the extent to which the decree has been obeyed and the kind of obedience that has been given to it. Has Holy Communion become as frequent as it might? Are all the mental obstacles cleared away? Are we trying to remove the practical difficulties? And, secondly, are we getting the most out of our Frequent Communions?

It is inevitable in a world of fallen men that even after the emphatic decree of 1905 Holy Communion has not become as frequent as it should be. But it would be fatalistic folly to say that it cannot become more frequent than it actually is.

In 1930, it seems safe to say that, of those classed vaguely but recognizably as "good Catholics", not more than fifty per cent receive Holy Communion once a week. And speaking of the same class, we could say that not more than five per cent receive daily. The number of daily communicants among men is very low.

The loss involved in this condition of affairs is vast, indeed. It is a loss that must be telling in every branch of Catholic life. The élite of the Church cannot be doing its full work without the Divine nourishment that God clearly intends it to receive. Suppose all good Catholics were to become weekly, and fifty per cent of them daily, communicants! At the golden jubilee of the decree *Sacra Tridentina Synodus,* what a transformation would be apparent! A sensible reduction in sinfulness; an increase in grace and charity that would bring the whole world to warm itself at the glow; a luminous sanctity diffused through Catholic youth; renewed stability in family life; a

[3] *Ibid.,* Sections 10, 12.

check on mixed marriages and a decrease in leakages from the Church; a great multiplication of vocations; a glorious harvest being reaped on the mission fields; our separated brethren at home coming into the fold at double or even treble the present rate of conversions—this picture is not impossibly bright. Its colors are taken from indisputable truths of Faith.

Are there not, however, practical difficulties against widespread daily Communion? How can a man be at his place of work at eight o'clock, or earlier, if he goes to Mass before breakfast? The family would be up from midnight.

They wouldn't. At any rate, where there's a will, there is frequently a way. That the way is not always an easy one is very true. Really early rising would be necessary for many a household if daily Communion were to become the rule, such early rising as would be usually incompatible with late nights out. And late nights out are often incompatible with daily Communion for more reasons than one. Anything that would lessen them would be a blessing.

Even with the best will and the most self-denying heart, however, there will still be some difficulties in the way of attending early Mass on weekdays. For some these difficulties cannot be overcome. In some places, however, a careful survey of the common schedule of working hours and consequent adaptions may help considerably to diminish the difficulties.

There are those who, without any conscious disloyalty, profess themselves disappointed in the results of the decree as shown in the lives of the Catholics acting on it. One meets frequent communicants who do not seem to "emancipate themselves gradually from venial sins," as the decree promised they would.[4] One may occasionally hear of serious moral lapses even among daily communicants. The Council of Trent has told us that the Blessed Eucharist is "the antidote whereby we are delivered from daily faults and preserved from deadly sins".[5] According to the decree of 1905, "by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life abundantly sustained, and the soul more richly endowed with virtues".[6] What, then, has hap-

[4] Section 12.

[5] Sess. XIII, cap. II.

[6] Decree *Sacra Tridentina Synodus,* Section 14.

pened if the lives of frequent communicants show no noticeable advance toward perfection?

The answer is, at least, twofold. First, without skilled interrogation or knowledge of flagrant faults, who can say dogmatically that a soul is not advancing? There is no automatic gauge recording a soul's temperature for the information of the public. And if we are ignorant of interior progress, we are far more ignorant of what might have been, the venial and mortal sins into which souls would have fallen without Frequent Communion.

There are, however, lapses that are evident and apparently accompanied by formal guilt, falls that can be said with just probability to be incompatible with the teaching on the effects of frequent Communion. How are we to explain them? If we can explain them, then we know how to guard against them.

The decree of 1905 says: "He who approaches the holy table should do so, not out of routine, or vain-glory, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects. . . It is sufficient to be free from mortal sin, with the purpose of never sinning (gravely) in future." [7]

If frequent communicants clearly fail to bring forth the fruits guaranteed by our Lord's words and the teaching of the Church, it must be because they lack the right and devout disposition postulated by the decree. Routine or human respect or vain-glory must be bringing them to the altar; or they have not a serious resolution to avoid mortal sin.

Routine and human respect may be present more often than we suspect. It is not uncommon to hear parents complaining that their children, who go to the Sacraments frequently during the school year, will go only once or twice or not at all during vacation. And it is still more common to hear of boys and girls who were frequent communicants in high school but now, graduates of a year or two, receive infrequently and irregularly. It would be unfair to brand all the schooltime Communions of these slackening young Catholics as necessarily marred by routine or human respect. But it would be foolish to disregard the possibility that some of them were.

[7] Section II.

Nor, unfortunately, can we rule out the more serious and dreadful possibility. It is sometimes hard to restrain a doubt when one sees people approaching the altar rails on Sunday morning, after a Saturday afternoon or evening spent in some place of amusement where the standards are simply not those of the Ten Commandments. And only the charitable excuse of thoughtlessness eases the shock when, ciborium in hand, one is faced with some of the Catholics who, almost improperly clad, kneel to receive through carmine-colored lips their thrice-holy Redeemer and God.

The Church invites the weakest to receive the Bread of the Strong. Those that are well need not the Physician, but those that are sick. Even weakness, however, must be sincere; and the patient must have an honest will to health before the Physician will heal.

One wonders if every frequent communicant follows the wise counsel of section 14 of the decree: "That the practice of Frequent and Daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked." [8]

(None of the points of the decree, we may remark, have been set aside by the new Code of Canon Law. Canon 863 reads: "The faithful are to be urged to receive the Eucharistic Bread frequently, even daily, according to the rules given in the decrees of the Apostolic See. . .")

Having laid down the minimum required in the way of dispositions for Frequent and Daily Communion, the decree assures us that great fruit will come from Holy Communions made even with this minimum. In section 13, however, it adds an important reminder: "But whereas the Sacraments of the New Law, though they take effect *ex opere operato,* nevertheless produce greater effect in proportion as the dispositions of the recipient are better, therefore care is to be taken that Holy Communion is preceded by careful preparation and followed by a suitable thanksgiving, according to each one's strength, circumstances and duties." [9]

Here we find the reason why many frequent communicants, while improving, do not grow to that full, exuberant, spiritual

[8] Section 14.

[9] Section 13.

life of which the Blessed Eucharist contains the divine principle. Preparation and thanksgiving are often too evidently neglected. It is sadly common to see a congregation many of whom will receive Holy Communion but among whom prayer-books are as rare as Rolls-Royces among their cars parked outside. True, one does not need a prayerbook to pray well. There are planes of contemplation in which a book would hinder, nor help. But is the average bookless man in the pew contemplating? He is—he is contemplating the congregation, the walls of the church, his wrist-watch. And immediately after Holy Communion, his thoughts are apparently doing what his eyes are doing—roving idly in all directions.

In duration, the thanksgiving is almost universally curtailed. That is, if we still accept the standard given by St. Alphonsus Liguori and endorsed by generations of spiritual writers and holy souls. That standard was a minimum of a quarter of an hour, with due allowance, of course, for cases of necessity. The usual thing now is for a communicant to leave the church immediately the priest leaves the altar. Some leave at the last blessing.

Incalculable riches are thus thrown away. St. Mary Magdalen de Pazzi says that "the time after Holy Communion is the most precious part of our life and is the fittest for negotiating with God and for inflaming our souls with His divine love." The loss of a moment of this time is a great loss.

Of course, there are mothers of families, nurses and workers of various kinds who even on Sundays really need to hurry away. Their willingness to stay may bring them as much grace as a complete thanksgiving. And in general, a Holy Communion followed by a brief thanksgiving—provided it is not so brief as to be downright irreverent—is far better than no Communion at all.

The first remedy for all defects, serious and light, in the reception of the Blessed Eucharist is not to forbid Holy Communion, but to try to correct or improve the dispositions.

If the silver jubilee of the decree *Sacra Tridentina Synodus* cannot conveniently be made one of external celebration, each of us can make it one of prayerful reflexion. Gratitude and humble regret will surely be our dominant sentiments; gratitude for the incalculable blessings that Frequent Communion

has brought us (some of us, not much older than the decree, may well owe our vocations to it), and humble regret that we have not made the most of the innumerable morning visits with which Jesus in the Blessed Eucharist has favored us and ours through the years. The logical conclusion will be good resolutions to advance strenuously the Eucharistic aims of the saintly Pius X.

Never was Frequent Communion more necessary than it is to-day. Never was the early Communion of children a more prudent precaution. Holy Communion is the sovereign remedy for sensuality and lukewarmness. The application of the remedy should be as frequent and as intensive as the onslaughts of the disease. On our carrying out of the principles of the decree *Sacra Tridentina Synodus* depends all Catholic life in this century, and, perhaps, in many coming centuries and in many distant lands. If the Bread of the Strong is our food, our life and growth and activity will be the life, growth and activity of the strong.

Deus, Qui nobis sub Sacramento mirabili passionis Tuae memoriam reliquisti: tribue, quaesumus, ita nos Corporis et Sanguinis Tui sacra mysteria venerari; ut redemptionis Tuae fructum in nobis jugiter sentiamus: Qui vivis et regnas in saecula saeculorum. Amen.

PATRICK O'CONNOR.

St. Columbans, Nebraska.

PORTENTS IN THE CLERICAL SKY.

PORTENTS are in the nature of warnings. They are intended to shock us into a realization either of impending danger or of present ills. They may be violent disturbances in Nature: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved." Or they may be in the silence of moral events: Rome's destruction was foreknown to the satirist who summed up contemporary life in the desire for "the circus and bread". Augurs were needed to interpret the portents of ancient Rome. Augury has ceased to be a reputable profession among civilized peoples. To unsoph-

isticated youths just emerging from academic halls after having scanned the vast expanse of human knowledge and demonstrated how impervious to the absorption of wisdom human nature is, the task of reading the signs of the times has been left. But just the same, Divine Wisdom has taught us to seek the meaning of the portents in the life around us: "You know then how to discern the face of the sky; and can you not know the signs of the times?"[1] Historical writers of to-day are calling attention to the significant fact that the English people had become so accustomed to attacks on the Pope because of temporal abuses that they either through indifference or ignorance did not see the portent in Henry VIII's act of supremacy. Even the illustrious Warham felt he could accept the act with clear conscience.

I.

It may not be unprofitable, then, to scan the horizon of to-day to see if there be portents that should be heeded. In a recent number of this REVIEW (February, 1929, p. 163) may be found one such portent which it would be well for us priests to consider seriously. The article dealt with the priest as a "mixer". It is a difficult rôle for a priest to carry well. One must have the simplicity and the sanctity of a Curé d'Ars, the firmness of a St. Francis de Sales, both wonderful mixers, to play it and emerge with honor for the priestly office.

It is disconcerting to meet casually non-Catholics on shipboard or in hotel foyers at home or abroad, or worse than all at public functions, and to have these establish a common basis for conversation by proclaiming that they know Fr. So-and-So very well, and apotheosizing him ecstatically for the very things which make us suspect that the good Father subordinates the supernatural to the merely human. And we may be led to infer that he is of the broadminded school, ever ready to condone a creed or a code totally different from his own and prepared to junk this *pro tempore,* at least, if it is inconvenient even in such trifling matters as social enjoyment or sordid material gain, though admittedly for a good purpose.

The amenities of polite intercourse as well as the delicacy of avoiding what might seem to be uncharitable create difficulties

[1] Matt. 16:3.

that render correction of erroneous impressions practically impossible. But one scarcely wonders at the slight increases to the membership of the faithful among those who, allowed the privilege of intimate association with the Lord's anointed, are permitted to remain unenlightened as to the abysmal differences that separate us. It is to be feared that our "mixing" colleagues do not take seriously the prohibition of the Holy See warning clerics of the danger of allying themselves with societies the fundamental principle of which is a naturalism that eliminates revealed religion and that in practice substitutes the religion of humanity for the religion of Christ. It is difficult to account for the appearances of priests sometimes at public functions which bear a suspicious resemblance to what non-Catholic sects dub religious exercises; and still more to read of Jewish rabbis, apostate Catholics and avowed Freemasons discoursing on religious and moral topics at Catholic *agape*.

Ecclesiastics from abroad find it hard to reconcile these things with the well known teaching and practice of the Universal Church. They charitably set them down, together with other infractions of Catholic practice as they understand it, to the spirit of freedom and impatience of restraint which they observe everywhere in our country. But we who are to the manner born should see in these things this portent—faith is becoming dulled, the spiritual is being overlaid by the material, asceticism is in the discard and is supplanted by sensuousness if not sensuality. Indiscriminate intercourse even among our Catholic laity, unless this association is characterized by the maintenance of the innate dignity of our holy office, the assertion of high standards, and insistence upon spiritual outlook, is apt to prove dangerous: among non-Catholics, unless buttressed by the same safeguards, it is apt to be fatal both to priest and laymen.

The following declaration drawn up at an episcopal conference recently held at Utrecht, and signed by all the Catholic Bishops of the country (Holland), is pertinent. "In view of the propaganda carried on even among Catholics in our country to induce them to join the Rotary Club, we feel obliged urgently to repeat what we have already recalled to our faithful people, namely, that it is our explicit desire that

our faithful Catholics join Catholic associations. . . . The Rotary Club is a neutral association of economic and social character, which wishes to reform society and educate its members in order to make them into honest and disinterested men. This aim is definitely praiseworthy, but the association wishes to reach it by applying ethical principles independent of any religion. . . . In consequence we think it our duty expressly to declare that Catholics are not allowed to join the Rotary Club." [2]

Somehow the influence of the "social" priest in certain classes does not seem to work out well. It has no noticeable effect in preventing mixed marriages in circles where such marriages are sure to result disastrously so far as the faith of the Catholic party is concerned. Nor does that sort of familiar clerical contact issue in dissuading moneyed Catholics from placing their offspring in non-Catholic schools with an eye to social advantage, which is all that can be looked for from such institutions. And the worst of this particular fact is that others feel at liberty to jeopardize the souls of their sons and daughters because Father So-and-So's intimate friends send their children to fashionable schools and pass over the humbler Catholic educational centres. Similarly, too, we do not find these wealthy Catholics who are favored with the intimacy of ecclesiastics a shining example of endeavoring to correct the injustices of the present industrial and economic systems. One case in point may illustrate sufficiently. When some years ago the Bishops of this country issued their important programme of Social Reconstruction, a group of these Catholic captains of industry were seeking legitimate relaxation on a certain nameless golf course, where they gladly welcomed their clerical friends. An advance copy of that truly beneficent document was brought out to them on the fascinating "green". It was of sufficient interest to interrupt their game —no slight achievement in itself, I understand. A hasty perusal of it resulted in an angry discussion, the substance of which might truly be summed up in the heated utterance of one of the most prominent among them to the effect that he wished these d——d bishops would mind their own business! That business in their opinion seemed to be filled by securing

[2] Quoted in *The Tablet* (London), 26 August, 1930, p. 226.

papal honors and marriage settlements. But when it came to disturbing the economic system from which rich profits accrued to them, resentment was the proper emotion to register.

The same group, indeed, or at least some of them, withdrew their financial support from a much-needed, valuable but struggling, high-class periodical, because it dared to publish articles by a certain Catholic economist that quite shattered their notions of conducting huge businesses. It is not without interest to note that this gentleman has recently been listed by a noted Jewish rabbi as one of the foremost religious leaders in our country. But he is not "a mixer."

It might be profitable for us to ponder the kind of influence we have among our layfolk. It is an easy matter to lord it over the poor: but even these are showing signs of uneasiness as they become better educated in a worldly sense. The matter becomes very grave, however, when we find those who should be leaders of the people, toadying to the well placed or wealthy and being led instead of leading.

II.

It might not be amiss to ask ourselves if we are not allowing what old theologians called "the prophetical office of the Church" to lapse. Certainly when we scan the long list of men in public office and positions of trust who have brought and are bringing discredit upon the Catholic name, and hear no denunciations from the clergy but rather attempts to extenuate what are at least dishonorable practices, if indeed these are not actually morally wrong, we can sympathize with the indignant outburst of one zealous pastor who seems to feel the shame of the situation more keenly than those of us whose integument has become indurated. He says:

> There is a feeling, with many it is a conviction, that Catholicity and . . . are identical, at least in . . . The fact that many . . . are Catholics lends color to the judgment. The opinion is confirmed by the fact that so many clerics, some of them prominent, intimately associate with . . . politicians, invite them to Church functions and give them seats of honor at parochial and clerical banquets.
>
> While some of those men lead honorable lives, too many of them are, at the very least, suspected, some of them are accused and a few are guilty of crimes against honesty, temperance and morality.

It is an insult to a bishop and a crime against religion to give a place of honor at a Church or clerical gathering to an official whose previous evening and maybe morning was spent in a resort where drunkenness and ribaldry reign. It is wrong to invite to Church dedications, confirmations and jubilees any man whose familiar friends and ordinary associates are rowdies or notorious women.

There are bishops who will not accept an invitation to dinner unless they know whom they are going to meet at the table.

While snobbery must ever be contemptible, especially when it appears in a cleric, it is necessary at all times for representatives of the Church to weigh with care what the world will think of their conduct.

To be sure, our Lord dined with sinners, He did not refuse to meet Magdalene. But no one could construe his visits or his visitors amiss. No one could see approval or toleration in his conduct. Yet that is just what people see to-day when they read in the papers or see in a front pew any public official whose honesty or decency is not above suspicion.

And with approval and gladness that some of the clergy are aware of the portents all around them we quote from another parish priest:

If our religion does not influence our political or business lives, then it is a failure. We may brag of our numbers, of our schools, colleges and institutions, of our nominal Catholics in the seats of the mighty, but if we are not united to carry out the fundamental teachings of our religion, to exemplify in daily life what we were taught in school, we are cowards when we place the blame on few and noisy opponents. Once it was the Know Nothings, then the A. P. A., recently the Klan, and now we are looking for a scapegoat; we are passing the buck.

It has been said and truly that Protestantism is judged by the mass; Catholicism by the individual. No matter how great the rascal, to say he is a Catholic is to condemn all Catholics. Very illogical, but if we admit it, and we can afford to do so, we put the blame where it belongs, on ourselves for producing such a failure. If the work of the Catholic school is undone in the family; if the parents set the example of patronizing indecency, voting for dishonesty, and shirking the responsibility of religious defence—we will tread the footsteps of England of the past and of France of the present. The big enemy of the Church is a disinterested and cowardly membership. Politics and worldly advancement breed this condition. Let us stop blaming phantoms, inside the Church or out, and look at our own individual lives.

To the present writer the trouble seems to be in the fact that too many of us seem to think that the virtue of our people should be measured by the conclusions of Moral Theology rather than by the standard of the Beatitudes, forgetting that the platform of Catholicity is not the Decalogue but the sublime teachings of the Sermon on the Mount.

III.

But leaving the question of the relation of the priest to the people in circumstances such as these—barely scratching the surface, indeed, but even so revealing much that is portentous—let us pass to a consideration of the reverse attitude. And, again, one instance will suffice.

Sometime ago an article appeared in this REVIEW from the pen of a fervent Catholic laywoman. It dealt rather bluntly with the failure of priests in the United States to obey the plain commands of the Pope as set forth in the famous *Motu Proprio* of Pius X on Church Music and the subsequent utterances of Pius XI enforcing the same instruction. The article was noteworthy, not so much for its strictures (because in these it stressed the obvious), but (1) by reason of the fact that a Catholic laywoman, doubtless in imitation of Catherine of Siena, felt called upon to castigate the Lord's anointed, and accepted the hospitality of their own professional magazine to belabor them mightily. Surely here was a portent that might make one rub his eyes in wonderment. But (2) the good lady had evidently made a mistake in criticizing so severely the humble pastoral clergy. "Friend, go up higher," surely was the procedure. For even a *devote* should know that the responsibility for such failures is not to be laid at the door of the hard-working, coin-accumulating, brick-and-mortar artist, yclept a pastor, but upon the shoulders of the "overseer" whose mandate can easily become *efficax*, if he so will it to be and as the pious woman would see if she investigated a number of dioceses in our country, despite the declaration of a recent pundit that there were not twenty churches in these United States where the music was of a high order.[3] Still more of a portent, however, were these facts: (3) the editor of the REVIEW, I am told, did not receive a single protest from

[3] *The Acolyte*, 6 September, 1930, p. 7.

his clerical readers against this misplaced scolding, possibly because very few of them read it. This would seem to be a likely assumption, for I made it my affair to inquire among the priests of several dioceses into which my business led me at the time, what was their reaction to this criticism, only to find that out of 34 individual priests not one of them had seen the article although they had received their copies of the REVIEW. What was more amazing, they failed to realize the portentous significance of the incident, when it was called to their attention.

Neglect of warnings coming even from the laity has more than once brought disaster upon the Church. In this particular matter a warning comes from outside if we are to believe the writer in *The Acolyte* quoted above. He says: "I am here seeking to give you an idea of what others, outside the Fold, are thinking and saying about us. . . . If, they say, you are ordered by the highest authority in your Church to have a certain sort of music at your services, why do you not obey? We have thought that the Roman Catholic Church was a religion of Authority. And, again, if your Mass is what you say and believe it is, why do you distort and mar it by slovenly performance? why are you content with the cheapest sort of music?"[4] I am afraid the retort of many of our light-hearted clerics to this indictment would be in the nature of the language so familiar to them—"laugh this off if you can". But is not this *insouciance* in itself portentous?

IV.

We grow familiar with the eulogy pronounced in the second nocturn over so many of the ecclesiastical saints. Sent hither and yon, they always found it necessary to restore public worship. I presume what is meant is that they set about having the liturgy celebrated with dignity and decorum as well as at the appointed time. There can be no question in our country of any neglect of providing opportunities for the people to assist at Mass, nor can fault be found with the assistance at Mass on Sundays and indeed on the few holidays of obligation. But if it is a question of the becoming celebration of liturgical functions, and especially what the second nocturn

[4] Ibid.

terms the splendor of the liturgy, then, I fear, we are in presence of another portent. The dwindling attendance at the parochial Mass, i.e., the sung or standard Mass, however this decrease may be accounted for, is a recognizable fact in many if not most of our urban churches. But the portent lies in the other fact that, instead of endeavoring to bring the people back to a realization of what the sung Mass is, the tendency is to abandon it altogether. Here, again, is an instance of the failure of " the prophetical office ". The people are becoming the leaders, the clergy humbly following with ear to the ground, after the fashion of politicians.

An interesting study could be made of the causes of smaller congregations at the more solemn functions of the Church, but that is not our point here. We wish simply to call attention to the fact. And what shall we say of Vespers? The very first *mandement* of the present Archbishop of Montreal was to order the reinstatement of official Vespers on Sundays to its place of honor, eliminating the thin substitutes devised to attract the people. Doubtless if he ever attains to a second nocturn, the familiar phrases will be used of him and deservedly. For when we consider what the liturgy is, how everything prescribed by the Church redounds to the honor and glory of God, and that we are ordained to conduct the official prayer of the Church, we can see of what vast service we can be *ad majorem Dei gloriam.*

Strangely enough, the real enemies of the liturgy are not the laity but the clergy. This, of course, is meant in no invidious sense, because no malice is involved. But whether through ignorance (and here the seminaries have been accused), or through carelessness, or indifference, or selfishness, the real stumbling-block in the way of liturgical perfection or improvement in many cases is the clergy. Pleas of too much work are advanced by those who are ordained to carry out the magnificent even though burdensome ritual of the Church of God. It is a pity that someone cannot turn into eloquent English the superb description of the liturgy given by Monsabré in the pulpit of Notre Dame when he sought to show the superiority of the Christian rites over those of the Temple and the consequent failure of Protestantism to utilize what is a need of human nature. For what is most lacking in our priests is enthusiasm for the liturgy.

Then, too, there is that dreadful spirit of doing only what one has to do. It is an anomaly to urge the laity to frequent the solemn observances of the Church when the staff of the parish (supposing there is a staff) is represented in the sanctuary only by the one appointed to carry out the ceremony, the others lolling in their rooms in the rectory (unmindful that they too could honor God and edify the people by sharing in the *ecclesia*), if, indeed, they are not actually paying social calls within the parish limits and perchance in lieu of the canticles by which they might magnify the Lord entertaining the parishioners who should be at the Church services by singing silly songs of the street. In religious communities great edification is given the people of a parish by seeing the household assisting at the solemn functions in the church. Why can not similiar edification be given by the diocesan clergy wherever possible?

It not infrequently happens, too, that the liturgy is "knocked" to layfolk by clerics who find fault with others more zealous or intelligent than themselves and whose own shortcomings in this regard are scarcely covered by their brilliant if sarcastic references. Let us be honest in admitting that we are ordained to carry on this "great work" of rendering as splendid as we can the external honor of God through the public worship ordered by the Church, God's mouthpiece, in telling us how best to secure that end, and so eliminate the portent that seemingly is throwing an increasing shadow over the glory of the Church in this country of ours.

It may not be amiss to close our lugubrious observations with a more or less pertinent paragraph from that engaging book, *The Monstrous Regiment,* by Christopher Hollis—a book that has not been sufficiently appreciated in this country. The trenchant statements in this extract deserve careful consideration if not searching introspection:

> Campion himself said that the greatest need of the Church in his day was to bring to an end the rule of "ignorant ecclesiastics, simple preachers and oldfashioned monks". The Latin epigrams and English works of Sir Thomas More enforce the same lesson. The evil done by bad priests was large; all but as large was the evil done by the stupid good priests. The evil of persecution was as nothing to

that of these good men's stupidity. The full possibilities of a Catholic society will never be discovered until there shall appear one which possesses both an educated clergy and an educated laity. It is the tragedy of Europe that such a society has never existed. In the Middle Ages the laity was not educated. By the time that the laity had become educated the clergy had become corrupt. By the time the clergy had reformed themselves, the laity had become irreligious.[5]

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"RIGHTLY HANDLING THE WORD OF TRUTH".

WHEN St. Paul was languishing in prison at Rome shortly before his death, he was moved to write a last message to Timothy, his faithful disciple and companion on his missionary journeys. Out of the rich store of memories of his ceaseless quest for souls that now crowd in upon him, there emerge certain convictions as to the pastoral ministry which have been tested in the fire of a long experience. These he feign would set forth in explicit form before Timothy for the enrichment of his priestly ministry. With this in mind he writes to Timothy the significant words: "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, *rightly handling the word of truth.*" In these words the great Apostle of the Gentiles lays emphasis upon the need of proper preparation for the effective discharge of that essential duty of the sacerdotal ministry, the preaching of the gospel of Christ.

Those words of the great Apostle might well be carved over the doors of all our seminaries. Never were they more needed than to-day, when the acids of modernity are eating into the fabrics of traditional faiths, and the findings of science are revolutionizing so many of the concepts of the world and of life which were previously held. The wonders of the sub-atomic world disclosed by recent physical research and the pushing back of the boundaries of the astronomical universe, with the revelation of whole new galaxies of millions of worlds existing in such vast reaches of interstellar space, make the

[5] *The Monstrous Regiment*, p. 13.

human mind reel and stagger in its effort to envisage their size, their number and their distances. In comparison with Betelgeuse or Antares with a diameter of 430,000,000 miles and existing at a distance of over 100 light years from us, our earth appears as a burnt cinder or a tiny speck of dust. The discovery of whole new island universes of stars existing at such unimaginable distances as 220,000 light years — light traveling at the rate of 186,000 miles per second — serves further to dwarf the picture of the rôle our earth plays in the drama of the universe. All these findings have had their influence upon all modern science and philosophy. The results of research in anthropology, comparative anatomy, paleontology, archeology, psychology, Biblical criticism, and historical sociology, are causing new streams of thought to filter into the modern mind and are giving vast numbers of thinking people a new *Weltanschauung*.

If the herald of the Christian gospel is to reach effectively the modern mind, he must first know what that mind is thinking, and the infiltrations of new knowledge which are influencing it so profoundly. He must heed the warning of Erasmus: "By identifying the new learning with heresy you make orthodoxy synonymous with ignorance." The appeal must be directed primarily to the intellect and only secondarily to the emotions. Faith must never be represented as resting on authority as opposed to the reason and intelligence of man. To set authority against reason would be to sever the spinal cord of the race's progress in all the arts and sciences of civilization.

To preach the gospel with power and effectiveness to-day, there is need of modern scholarship, of familiarity not merely with the thought of the thirteenth century, but with the thought of the modern world. For all who would penetrate the recesses of the modern mind with the "word of truth" and heal its wounds with a divine unction, there is a recurring timeliness in the words which St. Paul wrote from his prison at Rome to his disciple Timothy: "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth."

An Explicit Command.

The preaching of the gospel of Christ is one of the most important and essential duties of the priestly ministry. Unlike some other duties which are implicit in the sacerdotal office, this has been made an explicit divine command. It is of so urgent and imperious necessity as to admit of no excuse for exemption. St. Luke records the striking case of a young man who offered to accept the divine invitation to follow Jesus, provided he might be permitted first to go and bury his father. And Jesus said to him: "Let the dead bury their dead: but go thou and preach the kingdom of God." [1] Not even the burying of his own father was to take precedence over that prior and more imperative obligation of preaching the kingdom of God.

To His first priests, Christ gave the divine commission: "Go, teach ye all nations, teaching them to observe all things whatsoever I have commanded you. . . . He that heareth you heareth me, he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me." Up until the invention of the printing-press by Johann Gutenberg in 1448, the only way in which the truths of Christ could be communicated to the people was by word of mouth, by oral preaching. Not less than pardoning the sinner and offering up the Holy Sacrifice of Calvary, is preaching a divinely appointed duty of the priestly office. Conscious of the urgent nature of this divine command, St. Paul admonishes Timothy of this duty in those solemn words: "I charge thee before God and Jesus Christ, who shall judge the living and the dead . . . . Preach the word: be instant, in season and out of season; reprove, entreat, rebuke in all patience and doctrine." [2]

How great should be the care and preparation with which this important duty of the priesthood should be discharged. If the lawyer strives with painstaking care to present his case so effectively as to secure a favorable verdict for his client, how much greater pains should the priest take, who is called upon to present the case for his Divine Client, our Lord and Saviour Jesus Christ? Upon the earnestness and power with

[1] Luke 9:60.

[2] 2 Tim. 4:1, 2.

which the priest preaches the gospel is dependent not only the honor and glory of our crucified Saviour but the salvation of immortal souls as well. Surely all the earnestness of our nature, all the talents of expression, all the fruits of our study and experience should be mobilized for the effective discharge of this divinely appointed task, upon the success of which depend results of such far-reaching consequence for God and human souls.

Does the execution of this priestly duty always reflect a consciousness of its supreme importance in the divine economy? "Dull as a sermon," "prosy as a preacher," are expressions heard so widely as to indicate that the manner in which this duty is often discharged does not approximate the ideal. Why? Is not the chief factor in the decline traceable to lack of adequate care and preparation? We allow the duty to sit lightly upon us, and discharge it with but little preparation. Yet it is a truism to say that if the sermon is to interest people, to fire their imagination, to grip their heartstrings and move them to a greater loyalty to Christ, the content and organization of the sermon must be studied with the greatest care. There must be not only the clear presentation of a great truth of the Christian gospel, but it must be vivified through apt illustrations, stories, incidents which bring it well within the understanding of the audience, and cause it to be intertwined with their daily thought and thus permeate their daily life. St. Augustine has defined the ideal for every preacher of the gospel: "*Veritas pateat, veritas placeat, veritas moveat.*" "Make the truth plain, make the truth pleasing, make the truth moving." To secure this threefold effect requires profound study of the subject matter, great care in its organization, and power in its delivery. In short, it requires very careful preparation.

Need of Preparation.

While priests will admit in theory the importance of the sermon and the preparation which is its due, we are apt to excuse ourselves in practice by saying that "we are too busy to give it such preparation; we haven't the time for it". Against that common viewpoint let me submit two considerations. First, if we plan carefully the program of our week's

work, we shall not only find time for it, but we are *bound* to find time for it. It is more important than a great many of the petty things upon which we fritter away our time. If the subject is selected on Monday morning—where there is no uniform diocesan schedule of topics—the sermon can be first outlined and then finished by Thursday night. Taking time by the forelock, preparing for it well in advance, will enable the busiest pastor in the diocese to do justice to his Sunday sermon. Indeed, it will enable him to make out of it a masterpiece, the best within his power.

The second consideration is this. Think of the time of our parishioners which we consume in compelling them to listen to a rambling disjointed sermon which steals their time and gives them little of value in return? Let us suppose that there is a total of 1000 people at all the Masses on Sunday and the pastor preaches for twenty minutes. That means that he has taken 20,000 minutes or a total of over 333 hours. Allowing eight hours to a working day, it means that the pastor has consumed the equivalent of forty-two days, or almost a month and a half of a man's time. Where is the pastor who could say, "I will take 333 hours of your time in listening to me, but I won't give you four hours of my time to prepare my sermon for you"? Where is the pastor who could say to an individual, "I will take a month and a half of your working time, but I won't give you four hours of work in return"? Let us say the pastor has a total audience of only 300 listening to his twenty-minute sermon. He has taken 6,000 minutes or 100 hours of their time.

What has he given them in return? A few glib platitudes, a hackneyed rehashing of the gospel they have heard times without number, a flow of pious observations, thin, insipid and unconvincing. Surely every instinct of justice, to say nothing of obedience to a divine mandate, would demand that the pastor give them something worth while, that he prepare his sermon to the best of his ability, out of consideration for the huge allotments of time he asks of them. When the thought, "I haven't time to prepare my sermon", comes to the pastor, would it not be well for him to think at once of the time of his parishioners, so that he might show some regard for the value of the tremendous bulk of their time he will so lavishly appropriate?

The Preacher's Aim.

The aim of every preacher should be not simply to "get by" without rousing the latent resentment of his hearers, nor merely to turn out a mediocre product, but to charm and thrill and captivate his audience with the beauty and truth and winsomeness of the teachings of Christ. He should aim to make the sermon a masterpiece, resplendent with the radiance of the divine truth it proclaims and surcharged with the spiritual dynamic that fell from the Pentecostal tongues of fire. The sermon should be a mosaic glittering with the sparkle of divine truth set in a frame of human wisdom and eloquence. All the beauty of diction, all the artistry of words, all the glow of dramatic fire, all the moving force of human logic, all the impressive effect of a deftly built up climax should be pressed into the sacred task of presenting divine truth to men. They serve not as a mere adornment: rather they bring out into bold relief the intrinsic charm and appeal of divine truth when it is properly presented.

Not less truly when in the pulpit than at the altar, does the priest act as mediator between God and man, and dispenser of the mysteries of God. On the one side is the inexhaustible power of Almighty God. On the other is the impoverished spiritual life of his people. Between these two the preacher acts as a vital link through which flows an abundance of the divine grace and power for the enrichment and quickening of the life of his flock. Like his Divine Master's, the function of the preacher becomes a transmissive one. "The glory which thou gavest me, I have given them." For he is preaching not himself, but he is preaching "Jesus Christ and Him Crucified".

The writer has felt that sometimes we priests have been frightened away from pressing every device of human eloquence into the preaching of the gospel for fear that there might be some intrusion of a thought of personal success and glory in the outcome. The remedy is not to resort to indolence and a slovenly unattractive presentation of divine truth, but simply in a purification of the motive and a consecration of the end—referring it all to God, to whom alone belongeth honor, power and glory, forever and ever. Even if the people do utter a word of commendation, our Divine Master knows we are doing it solely for Him, as ambassadors acting in His name.

A Contrast.

Sometime ago the writer was asked by a Council of the Knights of Columbus to invite Mr. Robert Zuppke, coach of the football team at the University of Illinois, and considerable of an artist in his leisure time, to speak at a banquet they were sponsoring. After he had inquired about the nature of the gathering, the size of the audience, the kind of a talk they had in mind, he said, "But, Father, ten days is rather short notice to do justice to an address like that."—"Why," I said, "you have talked at many such affairs and can use the substance of one of your previous addresses."—"Father," he replied, "I would get no pleasure out of giving the same sort of talk over again. I try to make each address better than the previous one."

The result is, he is one of the ablest speakers on the campus. His observation about making each address a masterpiece, the best that he can, and then making each succeeding one better than the last one, is worth remembering. If he, a football coach talking about secular topics, displayed such consideration for his audience, what should be the consideration which the priest, appointed to proclaim the highest and noblest and most divine truths that human tongue can utter or the human mind understand, should show for both his audience and his subject matter by way of scrupulous preparation beforehand!

The attitude of the football coach just mentioned is in sharp contrast with the attitude that prevails too often among us priests. At a dinner table on New Year's day, a young priest in the second year of his ministry confided to his elderly pastor, "Father, I have made a fervent New Year's resolution to prepare every one of my sermons carefully, writing it out beforehand." The pastor smiled indulgently at him and said, "Father, I have been making that very resolution every year for thirty years." Unfortunately, like the resolution of many others of us it had never passed beyond the chrysalis of resolution into the stage of execution.

There is another consideration which gives an additional urge to the conviction that we should make each sermon the greatest masterpiece within our power. It is this. The congregation comes to the Mass on Sunday in obedience to a law

of the Church binding under pain of mortal sin. How grossly unfair it is to take advantage of their compulsory presence to inflict upon them a disjointed, wandering talk they would not walk a block to hear, or would not stay for, if they were free to leave. Do we not render their attendance at Mass tiresome and irksome, and thus tempt them to stay away, by inflicting upon them an ill-prepared sermon that neither moves nor inspires them to a more devout religious life? By so doing, are we not rendering ourselves grievously culpable in the eyes of Almighty God not only for bringing the attendance at Mass into odium but also for depriving them of the nourishment so urgently needed for the sustenance of their moral and religious life—a sustenance to which they are entitled by divine right?

In every audience to which we preach there are individuals who are undergoing crucial battle in the silent unseen kingdom of the soul. Here is a young man wrestling with a powerful passion who needs a word to warn him of the disaster resulting if he relaxes in his ceaseless opposition. Here is a young woman who has been persistently tempted to yield to the advances of an insidious allurement and who needs spiritual reënforcement if she is to emerge unscathed. Here is a man in whose life great disappointment and sorrow have entered, leaving in their wake questionings about God's providence and incipient doubts concerning his religious faith. Here is a father with the double burden of poverty and a large family who, if he is to be able to carry on, needs to be given the vision of the nobility and the heroism of the common toiler who stands bravely and unfalteringly at the post of duty down in the valley, unseen, unheralded and unsung in the praises of this world, but recorded in letters of gold in God's great judgment book.

If we could but tear away the veil, what a world of moving drama, stirring romance and stark tragedy we would see occurring in the theatres of the souls of our congregation! There they sit before us, silent, patient, waiting and hoping for the food that will strengthen their hungry souls, begging for the light that will lift them from the darkness of grim tragedy to the sun-kissed altitudes of high romance culminating in the return of penitent souls to the bosom of God's eternal love.

THE OPPORTUNITY.

Where is the priest who can look into the expectant faces of a waiting congregation and not feel the tug and pull of their needs at his heart-strings? Where is the preacher who can remain cold and lethargic, if he will but penetrate with the eye of his mind into all the crucial battles and dramas which are occurring in the souls of his congregation, as they turn mute faces of appeal to him for aid in their great crises? If the priest will but reflect upon these realities in the unseen kingdom of the soul, will not the scales of lethargy fall away, and will he not show by word and look and voice and action that he is the animate channel of divine grace and divine truth to the hungry hearts and souls of men? The very consciousness of his divine mission with all its far-flung consequences for God and human souls should cause him to kindle and glow like a steel wire burning in pure oxygen with brilliant incandescence.

The best work on preaching that the writer has ever read is one by Dr. Charles R. Brown, a Congregationalist minister, and now Dean of the Divinity School at Yale University. It is entitled *The Art of Preaching* and represents the series of lectures given on the Lyman Beecher Foundation at Yale. The scrupulous care and labor with which Protestant ministers in general prepare their sermons, as reflected in this book, would bring the blush of shame to most of us. In his work Dr. Brown describes the first sermon he ever preached. It was delivered in a shabby little Mission in Boston to a congregation largely of down-and-outers. He spoke with earnestness and force and apparently moved many of them to promises of repentance. He states that when it was all over, he "cried all the way home for joy that he had been called to be a minister of Jesus Christ". If one who is out in the midst of the groping uncertainties and divisions of Protestantism, who has only a part of the complete deposit of divine truth, should feel such enthusiasm and rapture for the preaching of the gospel, how much greater should be our enthusiasm and rapture for the preaching of the entire deposit of divine truth in all its pristine purity, preserved and protected by the infallible authority of the Vicar of Christ and unchanged by human hands!

A Divine Task.

When the priest ascends the pulpit, he speaks not in his private capacity. He speaks as the ambassador of God, the vice-gerent of Jesus Christ, the divinely appointed herald of the Most High bearing good tidings to men. He proclaims the truth which shall make men free. Like his Divine Master he says in effect to his expectant congregation: "This know, and thou shalt live." What a caricature of this sublime office is made by the priest who, instead of preaching the inspired word of God with eloquence and power, rambles in a dull, listless manner, going he knows not where, until he has bored the patient congregation for the usual length of time and then quits. What indifference to a high and sacred office! Is there any civil officer who if he were so careless of the abuse of power and so negligent in the performance of his appointed duty, would not be speedily indicted for malfeasance and turned ignominiously out of office?

Is it an exaggeration to say that probably in no phase of our priestly ministry has there been such widespread deficiency as in this divinely appointed task of preaching the gospel of Christ? A judicious and scholarly priest who has listened for thirty years to preaching in various dioceses throughout the country, has characterized the vast bulk of the preaching as not only mediocre but positively inferior, while considerable sections of it can be characterized by no other term than "atrocious". Awkward and ungainly in delivery, incoherent and chaotic in organization, it betrays lack of study and careful planning. It cries to heaven for vengeance. It brings religion into odium and disrepute. It is an abuse that clamors for rectification. It has been generally observed, also, that those who from the point of view of intellectual ability and fluency of speech can least of all hazard the dangers of extemporaneous preaching are those who do it the most. The abler the priest is, as a rule, the more carefully does he prepare for this difficult task of the ministry.

Lacordaire and Newman.

When Lacordaire, who was one of the most eloquent preachers the Christian religion ever had, was asked why he always insisted upon at least one full day of preparation for his

sermon, he replied: "I have too much respect for the sacredness of the gospel of Christ and too much respect for the intelligence of my audience to attempt to preach it without careful preparation beforehand." Newman made each of his sermons a masterpiece—a veritable mosaic of divine truth set in a diadem of human wisdom and eloquence. He made the finest diction in the English tongue pay tribute to the communication of divine truth. He so gripped and thrilled and captivated his audience that his sermons each Sunday night at St. Mary's became the most eagerly anticipated event of the week in all Oxford. But his sermon was not hastily thrown together. Like every true masterpiece, it reflected the results of painstaking care and profound study beforehand.

It is not too much to say that one of the chief reasons why we have not extended the kingdom of God more widely in America, why we have not attracted more converts, why we are barely holding our own, now that the streams of immigration have been stopped, is the general low level of our preaching. And yet it is the ordinary means appointed by Christ for the extension of His kingdom on earth, "Preach the gospel to every creature." "Be ye witnesses unto me, both in Jerusalem and in all Judea and in Samaria and to the uttermost parts of the earth."

History shows conclusively that the progress and spread of religion reflects the zeal and power with which it has been preached. When the Apostles dowered with the Pentecostal fire preached the gospel with burning zeal, religion spread like wildfire across the countries of the pagan world. When zeal in preaching waned, religion not only failed to progress but became decadent. Is it any wonder that the decadence of preaching at the present day has been the favorite target for the diatribes of Mencken and other contemporary critics of revealed religion?

No phase of our priestly ministry is more important or more urgent than preaching the gospel of Christ. We are bound in conscience to prepare for this difficult task to the best of our ability. Thus if a priest is so situated that he must choose between the alternatives of using the only hour available to recite his holy office or to prepare his sermon, he must use it for the latter purpose. For, this obligation is not merely

of ecclesiastical origin, but of divine as well. It affects the sanctification not only of one person but of many. Would it not be well for the priest to prepare each sermon so carefully that he will make it a masterpiece, thrilling and captivating the congregation with the charm and beauty of the gospel of Christ. To those of us who may lack natural talents for preaching, not less than to Moses, has Almighty God promised to be in our mouth and in our speech if we do all within our power to proclaim the word of God with zeal and power. To the priests of America to-day not less truly than in the days of Timothy, is Jesus Christ speaking through those solemn words of St. Paul:[3] "I charge thee before God and Jesus Christ, who shall judge the living and the dead. . . Preach the word: be instant, in season and out of season. . . Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, *rightly handling the word of truth.*"

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THE TRAMP AT THE PRIEST'S FRONT DOOR. I.

ONE will notice from the title of this article that I have removed the tramp from his time-honored place at the back door, or rather he has removed himself. You will have some difficulty in recognizing the genial visitor, for he has not only changed his location, but his appearance. Moreover, he has modified his demands, and this to his advantage. He no longer asks you for a cup of coffee, or a dish of remnants from the table. He boldly demands from fifteen to twenty-five dollars in cash and resents your action if you inquire too much into his financial condition. This new type of tramp has developed in towns and small cities from coast to coast. He is accompanied by his wife and one or more children; nor does he always drive a second-hand car. He comes to the front door and tells a story of tire-trouble, or some other mishap. He explains that he has money in a bank in some distant state, or he can give you the very best of references. In fact he has contributed generously to the local Catholic

[3] 2 Tim. 4: 1, 2, and 2: 15.

church, and is surprised that you, being a priest, have not heard of the pastor of the Catholic church in his native Toonerville. While he is entertaining you, the wife is restless and the baby is crying, for the poor baby has had no milk for many an hour. Twenty dollars will tide him over until he reaches Bloomington, where he has a friend who will see that the family is provided for, during the rest of the trip. It is humiliating to become a beggar, but the wife is tired and the children are hungry. Please do not ask him any questions about his security for the borrowed money! Humiliations have been many for the past few days and why add this one! The money will be refunded in a few days, and God will bless the priest for his charity.

Such is the simple and pathetic story. The writer has known of several incidents varying only in slight details, where the pastor has handed out the twenty dollars and returned to tell the housekeeper what a generous act of charity he has performed. Now in all candor, what should be the method of dealing with this new tramp problem?

My answer is that it is not a new problem, but a new form of a very old problem. Moreover, priests have created many such problems for themselves and their fellow priests. I know of a good bishop who claimed that he would prefer to be deceived many times rather than let one deserving person go hungry. I know that many of the clergy will not take the trouble or time to investigate, but give out dimes and quarters to every applicant. The priests are known as "easy marks"; and it is for this reason that they are accosted so often on the streets. Priests have handed out large sums to supposed stranded tourists, and for this reason the tourist tramp invariably finds his way to the front door of the local pastor.

It should be the duty of every pastor to become acquainted with local social conditions. He should know every organization or association in his community which deals with any social problems. He should meet the officials of these societies and study their methods. A glad welcome awaits him at any of the local agencies, and if he thinks that he has nothing to learn, I would only ask him to put on his hat and start an investigation. Even in rather small communities there are a number of social agencies. Towns of three thousand people

have their Chambers of Commerce which are often the centers of social activities. Once the pastor has learned how to coöperate with these societies, he will be spared much trouble and loss of funds, which he could well use for the poor of his own parish.

Here are two examples, one of blundering and the other of charity well devised.

Father Jones, a priest of little experience in social work, comes to his new parish and while unpacking his small possessions is called to the front door. He meets a poor, famished gentleman of the road, who has not had a meal for twenty-four hours. The visitor is handed fifty cents with a "God bless you, poor man". Then a steady stream of tramps begins, and for weeks the small coins of the poor box are handed out. The experienced housekeeper protests and explains that there were no tramps during the last five years of the former pastor. At her request the visitors are sent back to the kitchen door. The coffee that waits them is not too warm and the food not too plentiful. The stream of begging humanity trickles down and dries up. The tramps disappear.

After some time Father Jones visits the pastor in a near-by town, Father Matthew. The latter has made a thorough investigation of local social conditions. He invites the visitor to put on his hat and see things for himself. As they walk along, he explains that he has met with wonderful coöperation on the part of all classes of welfare workers. He never misses a meeting of the various agencies, and at his suggestion the local paper carried notices calling upon the people not to give help to any class of transients.

Father Jones is taken to a semi-public institution which serves free meals and has a room with a dozen iron beds. He examines the kitchen and tastes the food. The beds have no mattresses, for the care-taker explains that it is very difficult to fumigate a mattress, but that a blanket or a number of them can be run through the process in a few minutes. Four of the beds have pillows and for these a nominal price of fifteen cents a night is charged. No questions are asked of the applicants, but their names and addresses are taken; for in case of sickness it is necessary to inform the family.

Then the priests go to a small room over a store. One reads the sign: Welfare Department of the Chamber of Commerce. The title may be a bit too pretentious; but we can overlook this matter of small importance. The lady in charge goes over the details of the work. From a drawer she takes a record. It is that of a man who had come to the office but a few days previous with a demand for twenty-five dollars. After half an hour's investigation he had acknowledged that he had two hundred dollars in his pocket, but saw no reason why he should not pick up ready cash here and there if people were simple enough to give it to him. Other records showed a real need of money, and the answers from distant cities and banks. This department of the local Chamber of Commerce relieved the citizens of all responsibility of investigation and at the same time guaranteed just treatment of all transients.

On returning to the rectory Father Matthew explained to his clerical visitor that it was not just to lay heavy burdens on his own parishioners. By supporting their own parish school, they were doing more than their part for the community. If he had money, it belonged to the parish, and God knows that there were many children who needed books and lunches, and even shoes and other wearing apparel. Was it the right thing for him to spend the money of his parish for tramps and doubtful transients? By coöperating with the public and private associations he did his duty as a citizen and reserved his funds for his own people.

To return to our first tourist tramp. If the town is too small to boast a Chamber of Commerce, and if the priest feels that he is not justified in turning the petitioner from his door, he can offer to pay for a dispatch to relatives or to a bank where money is supposed to be deposited. The local bank will telegraph to any part of the country and have a wire back in half an hour, often within a few minutes. This new problem, then, is simply the old, old problem in a new dress. With our network of wire across the country, and almost instantaneous communication with friends in any city or town, or with any bank where money is on deposit, the question of helping strangers becomes a simple matter.

Many communities of religious have been victimized by these fraudulent tourists. It seems to me that any priest who

has a community of nuns in his parish, either in the parish school or in a larger convent, should warn them to give help to no stranger under any pretence. With the aid of the St. Vincent de Paul Society or a few zealous men of the parish, all work of this kind can easily be disposed of. While referring to our Sisterhoods, it may be well here to warn superiors against persons who claim to be priests and who ask for assistance. While this article was being written, a long-distance telephone call came in asking whether a certain member of the community had returned. The previous night the Sister Superior had handed a supposed priest twenty-seven dollars. He had given this name and the community to which he belonged, and had pleaded that he had been robbed. Perhaps he is now in some other part of the country, telling the same story and receiving a loan from a sympathetic but simple superioress of a religious house.

Priests themselves, however, are often just as guileless. It is Saturday noon, and in half an hour the fast train will pass through for ..... The pastor is called to the parlor and shakes hands with another priest, a stranger to him. The simple story is told: "I am Father ....., a curate from ..... St. ..... parish in ..... Sunday night I had a fuss with my pastor. I was in the wrong and see it all now, but I was angry, and packed up and left the rectory and have been away all the week. You know that my bishop is very strict (that was well known to the listener.) I can catch the fast train, and be back in the city in time for confessions in the evening. I'll beg the pardon of my pastor, say Mass to-morrow and hold my place as curate. If I do not return by to-night, I shall probably lose my place and only God knows what will happen to me." How convincing! Surely the local pastor will not refuse the twenty dollars needed for the hurried trip? Could there be any possible need of delay or investigation? The twenty is handed over with words of encouragement. A last request is made as the contrite curate hastens away to catch the train: would the kind-hearted pastor, who gave the money, wait two weeks for its return? In the meanwhile he was requested not to write to anyone and to safeguard the reputation of the returned prodigal son.

Two weeks and four weeks passed without any word or money from the curate. Later investigation showed that some one had deceived several of the clergy with the same story.

There are some pastors who persistently refuse to consider the scientific side of social welfare; in fact they deny that such work can be scientific. Speak to them of any new departure and they will reply: fads, philanthrophy in the place of the Gospel, Protestant charity instead of the good old Catholic charity, etc., etc. From my notebook I take the following incident. Father Jones (I shall again use his name) has a number of colored people in his parish. Among them is an old negro man who is faithful in all his religious duties, but who never fails to participate in the good things of the parish. When bazaars and picnics are held, Old Peter, as he is called, carries away a generous supply from the various booths and tables. He is constantly getting coal and groceries from the pastor. Father Jones has heard of the Public Charities of the city and resolves to test out its efficiency. He is only four blocks from the headquarters and although he has passed it frequently he has always looked the other way. It would be contamination for him to enter the offices. He is sure that it will fail this time, but he will give it a trial. He, therefore, writes a note to the director (he should have used the title of superintendent) and asks for help for the old negro. Now the superintendent is a thoroughly trained social director. He is anxious, too, to coöperate with the Catholic neighbors. Most generously does he deal out groceries, clothing, and coal to the negro, and for each article he gets the signature of Old Peter. After some weeks the superintendent is suspicious. He cannot understand how so much coal is needed to heat so small a house as that in which his charge lives. Investigation showed that the negro was selling coal for his morning drink of strong liquor. Gradually the Public Charities withdrew its contributions. Back to the pastor goes Old Peter with the story that he has received no help from the association and all because he is a devout member of the Catholic Church.

At once, without any investigation, Father Jones takes up his pen and writes a long protest to the Director. Now I chanced to know the official well, and I hung my head in shame when he read me this communication from my friend, Father

Jones. Then the reply! What a contrast! The Superintendent included in his letter a detailed account of all that had been given to the negro. He invited the priest to call at the office and see the original records, to investigate the methods of the association. The officer had a real cause of complaint for the misrepresentations of the pastor's letter, but he wrote a dignified and charitable reply. Although I made more than one attempt, I could not persuade the pastor to call on the Superintendent.

The principles of charity do not change. They are the same now as they were when Christ walked this earth and ministered to the suffering and needy. But programs or methods of dealing with those problems do change and change often. They differ in every nation and every locality. They are not the same in Paris and London and New York, nor in the first and the seventh ward. Charity, like other human acts, must be orderly and wisely directed. In small or primitive communities where every one knew his neighbor, there may have been little need of organized work in charitable deeds; but in our complex civilization and the growth of our large cities there is an urgent demand for a change of programs. The work is complicated by the number of agencies, public and private, which are in the field. It is foolish to ignore these facts and try to meet these complicated questions with our own limited experience and more limited income.

That master social worker of modern times, St. Vincent de Paul, favored a thorough investigation of cases of need. He favored accounts and records and scientific procedure. He was the avowed enemy of the tramp, and would have him arrested and put to work. Ozanam gave as a legacy to his Vincentians that they were to investigate and follow up their cases of charity. Few men in the United States had a longer or wider experience in social work than Thomas Maurice Mulry. He wrote: "For more than a quarter of a century it has been my honor and privilege in charity work to associate with men and women of all religious denominations, and I am proud to say that I can bear cheerful testimony to the fact that everywhere they are found to be absolutely fair and anxious to do the proper thing. . . As a consequence of my personal experience I make bold to assert that it is the duty

of every Catholic priest and layman to enter actively into every worthy welfare movement. . . To-day there is a closer relationship existing betwen the various religious denominations in charitable work than ever there has been in the past. This cordial feeling has been brought about entirely through the St. Vincent de Paul Society, and it can be truthfully said that many advantages have been derived from this change in the condition of affairs." [1]

This is my advice to pastors. In large cities do all the work of charity through the Conference of the St. Vincent de Paul Society of the parish. There seems to be a tendency to turn the work over to a central branch of the St. Vincent de Paul Society and to take the responsibility from the pastor and the local conference. To my mind this is a serious mistake.[2] It is directly opposed to the working plan of the association. The St. Vincent de Paul Society is essentially a parish organization. It derives its strength from two things: first, it is confined to the limits of the parish; and secondly, it demands a personal investigation. Remove either of these essential elements and you destroy the working force of the Society. There is often a need of a central office to care for transients and special cases, but the bulk of the work must be done within the limits of the parish and by the members of the parish.

Even in towns where there is but one parish, I prefer to see all work of charity center around the St. Vincent de Paul Society. In every parish the priest will find devoted workers. In every parish the priest can select two or more men and turn over all transient cases to them. The applicant may resent the refusal of the pastor, but when he sees that his problems have been forestalled and turned over to a business man, he will discuss the matter in a business way. Let the pastor get his most willing workers around him and discuss all these affairs; let him divide up the work into sections, and hold the men responsible for their particular mission. If there is a

[1] *Life of T. M. Mulry,* by Meehan, p. 188.

[2] This article was submitted to a Vincentian of long experience. He made a suggestion which must appeal to any one who has had experience in dealing with certain delicate cases. He agrees with the writer that the parish members of the St. Vincent de Paul Society should personally handle the work: "Except where a central office is organized with a social worker to handle delicate matters for mothers and children, which cannot be handled so well by the average Vincentian."

parish school, the Sisters can be relied upon to give many needed articles to deserving families.

This scientific method will save money and time, and protect the pastor from any blunder and many an embarrassing position. But there is a further and more lasting result, namely the spiritual fruit that the members of the St. Vincent de Paul Society will reap. When Ozanam did an act of charity toward another he bowed his head in all humility and acknowledged that God in His goodness would more than repay him for the act. He gave but a temporal favor, and God in return bestowed upon him everlasting riches in His Kingdom. Here is the true concept of Catholic charity: the motive is supernatural. It is the intention that elevates and supernaturalizes the work done in the Catholic field of action. So I would plead with the pastors to keep before their St. Vincent workers the true supernatural end. If this high purpose is combined with strictly scientific methods, the pastor will have at his disposal ideal social workers, and he need not fear to compare his results with those of any other organization.

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THE PRIEST'S SECONDARY HELPS IN SPIRITUAL LIFE.

THE primary helps in spiritual life are found in the knowledge of truths of revelation, the will to incorporate them with increasing care into thought and attitude, and the grace of God as it flows to us through many providential channels. It is by these means that we are sustained in the supernatural order and take our destined places in the Kingdom of God. There is a very wide range of secondary helps which have deep significance in spiritual life and which are well known from experience and spiritual literature. Among them may be counted certain natural and acquired traits of mind which ought to be found in every mature character and should serve even our natural interests as well. Some of them are now taken up for consideration in the hope of directing particular attention to them, since their importance in spiritual development may be easily overlooked. Obviously when they take their place in mature Christian character the distinction

between natural and supernatural need not be insisted upon. The priest undertakes to bring everything into relation to the supernatural. The action of grace is not limited, except in so far as we limit it ourselves by indifference or fault.

I

The habit of decision may be mentioned as one of these secondary helps. Of itself that habit may do as much harm as good. When it is lacking, one will be harassed constantly by indecision, dislike of responsibility and a tendency to evade issues. The custom of letting things drift will establish itself and a preference for postponing decision as much as possible will appear. When this occurs one will be dominated by situations, and neither knowledge nor will will be brought into play effectively, for the direction of life. When a man whose character is developed rightly is confronted by a situation with which he must deal, he takes a positive stand, thinks things out, seeks advice if necessary, reaches a decision and is guided by it. The habit of acting in this manner creates a dislike of evasion, postponement, and drifting. Every preference leads one to wish to be definite and decided. In this way character takes on strength and one becomes known as a forceful man. But decision of itself is not enough. It must be made carefully and with due regard for all of the factors that have a bearing on a problem. One who takes attitudes and makes decisions impulsively, without looking at all sides of the case, permits will or impulse to take the place of intelligence. The habit of making decisions with due care makes one open-minded. A decision is held to only in so far as it is justified. If later information and a larger view should show that a decision was unwise, it will be promptly changed. When decisions are impulsively taken and blindly held to, they tend to make one obstinate and the will acts without sufficient understanding.

There are those who lack power of decision and prefer to be guided by the decisions of others. In as far as this occurs because of a dislike of assuming responsibility and of a tendency to rest upon the authority of others, it indicates structural weakness in character that is not looked for in a strong man. We can but praise those who in the spirit of intelligent humility and out of love of truth and goodness seek the assistance of

others when it is needed. But in doing this they do not abdicate responsibility. They feel it deeply rather and seek wise guidance in assuming it.

Leaders gain much of their power from their habit of decision. Their courage and emotional appeal and the power to invite and hold confidence result largely from the reputation for reaching decisions carefully and holding to them with sustained courage. We meet now and then those who arrive at decisions impulsively and change them on the slightest provocation. A leader who does this soon loses his power. Followers insist upon depending on leaders. The former are unwilling or unable to change their attitudes readily. This is so true that even when leaders are driven by intellectual honesty to change their minds, those who followed them before are slow to do so again. Perhaps it is this fact that induces many public leaders to hold on to positions in which they do not honestly believe. They fear loss of influence more than they love intellectual honesty.

Sometimes the habit of foreseeing probable or possible consequences of a decision too clearly leads to fear of making any decision whatsoever when it can be avoided. We live in a complicated world where foresight is, at best, greatly limited. The tendency to imagine and expect adverse results from a decision may lead one to the habit of evading it whenever possible. A character in a novel that was popular many years ago was represented as saying, " I always act with the expectation that complications will follow any decision that I make."

It may be inferred then from what has been said that the cultivation of the habit of decision is by no means a simple undertaking. Decisions made with too little care are not reliable, because they do not represent adequate understanding of a situation. Decisions made with too much care will hinder one from meeting situations as they arise. Decisions made and held in spite of subsequent information that shows them to be inadequate will misdirect life and lead to many mistakes. Decisions made impulsively and abandoned without regret weaken one's self-confidence and fail to gain the confidence of others. Hence it is that a thoughtful character will study the habit of making and holding decisions and a right understanding of it will be found in all adequate self-

knowledge. The way in which one's habit of decision takes its place in spiritual life may be readily understood from a few simple illustrations.

The power to make decisions and the duty of making them arise out of our personality. When God creates us with intelligence and will, He gives us a power of choice and choice is decision. Choices lie between good and evil, between lower and higher levels of spiritual excellence. Spiritual, cultural, and social forces develop our powers of understanding and choosing. It is through our decisions, directed and supported by knowledge of spiritual truth and the grace of God, that we are sanctified. Our moral responsibility for our choices is central in the whole plan of redemption. Growth in the power of decision, the habit of relating decision to supernatural truth and goodness, and unfaltering courage in following decisions that are in harmony with the divine plan of life, will be found in every character that bravely seeks God and joyously corresponds with His grace as the higher way is sought in humility and faith.

Every priest is called upon to deal constantly with temptation. When the habit of decision is cultivated properly, he will not minimize nor misrepresent nor evade his duty. His priestly training will so sharpen his spiritual senses that he will recognize temptation, whatever its disguise or subtlety or approach. He will be alert, devoted and honest. Once temptation is recognized, the decision to conquer it appears. And every step required in defence of spiritual integrity will be taken without delay, without evasion, without reluctance. By preference the priest will be positive, thorough-going and eager to keep his spiritual loyalty without flaw. And such courses of action enable him not only to deal adequately with temptation in a single case but also to gain in spiritual insight, to store surplus moral strength that equips him still more adequately to deal with future temptations when they appear. And all of this involves the seeking of Divine assistance through prayer and the training of will in unfaltering loyalty to the Divine ideal.

The consequences of the habit of indecision in the presence of temptation are easily traced. One will be inclined to minimize, to lack watchfulness, to underrate the weakness that

is involved. Spiritual ideals will not be immediately asserted, because the need of doing so is not perceived. Delay and indifference will permit temptation to grow stronger and that growth in strength becomes a spiritual menace. Superficial decisions against temptation when it is recognized may hardly be relied upon to conquer it. The technique of dealing with temptation in spiritual life, when consciously worked out, predisposes one to find spiritual joy in overcoming it and this is always a source of superb strength. All that has been said about temptation is *a fortiori* true concerning sin, if unhappily it should have been committed. Immediate and thoroughgoing repentance involves decision as to the quick recovery of the grace of God and a power in resolution that adds impressive strength to character and takes out of the experience of disloyalty to God, new promise of higher loyalty to follow.

The bearing of the habit of decision upon the performance of duty is evident. We have little difficulty in fulfilling obligations that are agreeable. But when we face duties which are disagreeable, which involve surrender of preferences and the exercise of will power, the habit of decision becomes a source of immense accessory strength. When a sense of priestly duty rests upon a fine spiritual vision and, as Newman says, our duty becomes our pleasure, we are face to face with an admirable spiritual achievement in character building. When an unpleasant duty is done as joyfully as one that is pleasant, we see the serene operation of the habit of decision in spiritual life. However, when this habit is not well established, recoil against unpleasant duty, minimizing, evasion, and lack of generosity may work cumulatively against one's spiritual integrity and lead to a neglect of duty that is without excuse.

Few priests escape the haunting consciousness that they might be better than they are; that they fail to utilize their spiritual opportunities fully, and that they tolerate an indifference which slows their steps toward a worthy spiritual ideal. One who lacks the habit of decision is apt to be indifferent to these whisperings of grace and drift along in a matter of fact way because one does not dislike drifting. One who has the habit of decision and who relates it directly to spiritual growth will give faithful attention to the call of his better self and

move with courage toward a higher spiritual level. Providing the habit of decision is intelligently followed, one will neither attempt the impossible nor neglect the possible. One can undertake too much as well as too little. All reasonable aspirations after spiritual excellence should take many things into account. They permit us to be satisfied with moderate progress, if it is sure and if it is but the promise of nobler things that are to follow. The habit of avoiding decision, of evading situations and of postponing action make us as a consequence, satisfied with commonplace spiritual life and with the renunciation of all endeavor to make each day an item in the story of one's search for God.

Perhaps the best available insight into the quality of a priest's decisions and their bearing on his spiritual progress may be gained from the study of his resolutions. A resolution is a decision. Like any other decision it may be imprudent, too exacting, impulsive, or without foundation in self-knowledge and will. Resolutions that bear upon spiritual life may be made after meditation, following a retreat or a chance inspiration that comes we know not whence. It may be the outcome of illness or accident, of inspiring example, the death of a friend, or a bitter experience of any kind. Resolutions made and quickly forgotten tell one story. Resolutions made and kept will tell another. In any case, the history of one's resolutions will go far in revealing the way in which decisions are made and kept, as they bear upon the relation between priestly life and its ideal.

II.

A second trait that is of importance to spiritual progress is love of consistency. If a priest does not dislike inconsistency, he will be exposed to the danger of tolerating many attitudes that cannot well be reconciled with his nobler traits. Life is so varied and the attitudes taken daily are effected by so many circumstances that everyone is apt to be inconsistent at some point. The fact that inconsistency invites criticism generally is significant for many reasons. It reveals universal appreciation of consistency in all refined public opinion. Behind the criticism lies the assumption that every life should relate all of its attitudes and actions to certain fundamental principles

that result from the unity of personal life. It is inconsistent, for instance, to preach against ill temper and at the same time to yield to it. It is inconsistent to commend Christian ideals strongly in a sermon and to be largely indifferent to them otherwise. The demand that we practise what we preach springs out of the expectation that a preacher will be consistent. When St. Paul says in Galatians 5:25, "If we live in the spirit, let us also walk in the spirit," he rests his advice upon the value of consistency in Christian living.

The mental habit of appreciating consistency is of the greatest value in our struggle to relate all behavior to spiritual truth. It develops an automatic dislike of inconsistency and it leaves one restless when behavior does not conform to conviction. When the Christian is consistent, all behavior is brought under subjection to the Divine ideal. When the priest is consistent, all of his attitudes and actions are worthy of his priesthood, consistent with it. When the priest responds to his graces, his culture and his opportunities for spiritual development, he will endeavor to make his conduct consistent with them. Where there is no appreciation of the demands of consistency, many details of behavior will escape the discipline that higher standards of life impose. While moral and spiritual laws are sufficiently defined to guide one, the effort needed to obey them demands a degree of watchfulness and care that is not easily observed. The passion for consistency will do much to help one at points where there is otherwise danger of indifference.

Of course, consistency should not be an end in itself. It can be carried too far and make life too rigid. When sought as an end in itself it may even blind one to truth, justice and sympathy. It may lead to obstinacy and pride of opinion that are not without fault. As consistency is now commended for its service in spiritual life as a secondary help, it is taken as indicating a wish to conform all of life to a higher ideal that is held in reverence. In the case of a priest it signifies a desire to conform practice to profession, action to grace, and will to opportunity. When this attitude is cherished, any behavior that is inconsistent leaves one uncomfortable and prompts one to immediate self-correction. There are many motives which will accomplish this. But when these fail of effect an appreci-

ation of consistency will prompt one to undertake the needed correction.

III.

Another secondary help in spiritual life is found in the cultivated habit of taking impersonal attitudes. The tendency to favor oneself is universal. The habit of making exceptions in favor of oneself is inherent. The laws of moral and spiritual life on the other hand apply universally and impersonally. They involve far-reaching discipline, constant effort, and willingness to surrender preference when that is called for. One is required to look at self from the standpoint of these laws, just as one is forbidden to look at them from the standpoint of self alone. One who judges things merely as they bear on oneself and fails to judge them objectively will at best achieve only a faltering loyalty to the ideals of spiritual life. It is through the action of these ideals that we are emancipated from the tyranny of self-love and brought into the full freedom of the children of God. Unless an impersonal way of judging the demands of spiritual life is fostered, one will be exposed to the subtle dangers of self-deception, to the habit of making exceptions in favor of oneself.

There are those who unconsciously assume that justice consists in getting one's rights rather than in respecting the rights of others. One who loves justice impersonally rejoices when it is done to others as well as when it it done to oneself. And this generous attitude prevails when justice to others involves even humiliation or renunciation to oneself. To place a most exacting standard of modesty, humility, charity or duty before others and at the same time adopt less exacting standards of these virtues for oneself is not only inconsistent but also proof that one fails to take an impersonal attitude toward Christian standards. When the priest explains the demands of Christian living to others, he does so in an impersonal way. When he accepts these standards as controlling himself, he escapes the danger of making exceptions in favor of himself and of seeking self-indulgently the easier way.

Now it is true that personal qualities and circumstances have a bearing on the interpretations of moral and spiritual law. One who is strong, loyal, enlightened and self-controlled is

not easily affected by circumstances that might be a source of danger to others who are less gifted or less strong. Hence everyone is called upon to take some account of circumstances in interpreting the discipline of Christian life. An action which might be a source of serious temptation to one person might easily leave another entirely unaffected. When loyalty to God is uppermost in life and reverence for Christian standards is unimpaired, no difficulty presents itself. But universal experience teaches us that we are all in danger from self-love and dislike of discipline. Only they who cherish impersonal appreciations of moral and spiritual ideals will be safeguarded against the deceits of self-love to which all of us are exposed.

IV.

Another secondary help in spiritual life will be found in the habit of self-respect. *Noblesse oblige.* Rank has its obligations. The most elementary canons of self-respect arise from the fact that we are human, intelligent and responsible, spiritual and immortal. The spiritual quality of life demands that all life be worthy. The fact that we are elevated to the supernatural order and pledged to supernatural destiny adds the higher obligations of Christian dignity to life. The education, culture, opportunity and mission of a priest impose upon him still more exacting obligations of self-respect. Thus there are many sources of personal dignity that are cumulative in the life of a priest. Self-respect demands appreciation of everyone of them and a habit of self-discipline that makes his life worthy in fullest measure. A refined feeling of priestly self-respect is, of course, a first-rate secondary defence against temptation and sin. But beyond these there is a wide zone of behavior in which the standards of self-respect are of highest value in guiding the priest in his daily life. All forms of petty meanness, harshness and thoughtless severity are banished from the life of a priest who cultivates the habit of self-respect as it is here understood.

One important feature of priestly self-respect is respect for others. Their feelings, their rights and their sufferings or distress will always be objects of immediate personal concern to the priest. Christian appreciation of others becomes a form of discipline for him. He will be thoughtful, fair, helpful to

them always, because respect for them is an aspect of his own respect for himself. It is probable that few of us realize the tremendous rôle of respect for the feelings of others in the history of civilization. We live largely in our own feelings. When they are hurt, we are hurt. No one has yet attempted to measure the far-reaching effect of offended feelings in the history of social culture. It may be necessary at times to hurt the feelings of others; but in a general way the habit of respecting their feelings is dictated by the laws of charity given to us by Christ. One can readily see the value of self-respect and of respect for others as forms of self-discipline. Faults of temper, of severity, or resentment are hindered in this way and the power of the priest as leader in Israel is greatly strengthened.

It may be well to note that the obligations of Christian self-respect never justify one in insisting upon personal or official dignity at the cost of truth, charity, justice, or common sense. True self-respect is never stilted, one-sided, unfair, or egotistical. It lacks no grace of manner, no generosity of spirit, no refinement of tone, no impulse of deference to merit. The personal dignity that enhances the priest forbids arrogance, over-insistence upon recognition, touchiness and resentment because expected recognition is not forthcoming. Those of us who are outside of diplomatic circles are inclined to wonder at insistence upon apparent trifles in relation to precedence or rank. But traditions are strong there, and details are taken as symbols with a larger meaning. Priestly self-respect, while it should insist upon personal and official dignity, is careful always lest arrogance and sensitiveness guide one at the expense of charity and good judgment.

V.

One of the difficulties in character building is that of combining qualities or virtues into the unity imposed by the divine ideal of life. Any good quality when pursued too far and out of right relation to character as a whole may readily become a fault. The habit of decision when undisciplined may make one blind and obstinate and even proud. Consistency when looked upon as the sum of all virtues may lead to a hardness of manner that places logic before mercy and personal

satisfaction above service to others. An impersonal way of thought and action when undisciplined may rob conviction of all strength and make one negative and apathetic. Even self-respect when improperly understood and cherished may lead one to place an insistence upon dignity or office that is nothing other than an expression of unthinking egotism. But when these qualities are rightly understood and related to one another under the guidance of Christian prudence and good sense they offer secondary help in the problem of Christian living that no one should overlook.

WILLIAM J. KERBY.

Washington.

COMPILING THE OFFICIAL CATHOLIC DIRECTORY.

WE are so accustomed to the services of *The Official Catholic Directory* that, like other obvious things, the work of its annual preparation escapes attention. It is the only publication known to the writer that presents authentic and complete information, concerning the hierarchy, the priesthood, and the religious communities of men and women in the United States. In its complete edition, it furnishes similar information concerning the accessory branches of the Church in our insular territory, the contacts of the Church in America with the foregin missions, the Church in Canada and Newfoundland, Ireland, England, Wales and Scotland. It includes statistics concerning religious orders of men and women, an alphabetical list of places in the United States and Canada and the dioceses to which they belong, an alphabetical list of the entire priesthood of the United States and Canada, an exhaustive obituary section, giving current records of deaths from the hierarchy and the priesthood, with date and place of death. It endeavors to take account of all changes whatsoever by transfer, by appointment and by death. It includes in the information concerning each diocese a list of religious communities and their houses and in brief form statistics concerning missions, churches, charitable and other institutions, baptisms, conversions, marriages and deaths.

It would be impossible to enumerate the uses which the Directory serves and the number of those who go to it outside of

our own ranks when seeking figures of any kind concerning interests of the Church which are represented in the work. Any student in the world, whatever his purpose, who desires information in these fields is, in the absence of any other compilation, under necessity of using the Directory. Since the completeness and reliability of the annual edition depend upon the coöperation of a very large number of persons who, in the nature of the case, are not accustomed to take a general view of the functions of the Directory, a brief explanation of the methods followed and the work undertaken in preparing this year book should be of great service to the American priesthood, who for so long have used this manual without giving thought to the seriousness of the work it involved. That impression led the editor of THE ECCLESIASTICAL REVIEW to visit the New York Office and make a study of the problem.

Before entering upon an account of the labor entailed, a single illustration of a typical difficulty may be offered. If, for any reason, an assistant in a parish changes the manner of writing his name, a problem arises. Let us say that he had formerly written it as Frank J. Eilton. He changes the form to F. John Eilton and he is transferred to another parish. The name appeared in the first manner in the last Directory under the list of the clergy of his parish. The office of the Directory is unable to determine whether the change in the manner of writing the name and the appearance of it in another place indicate two persons or one. When the change is detected, it means correspondence, possible delay and much time on the part of a clerk. A typical case like this reveals the difficulty of making the Directory accurate. If a mistake is made, the priest in question may write good-naturedly or otherwise in reference to it.

The 1930 Edition of *The Official Catholic Directory* was issued on 14 April. It received an unusual amount of publicity, not only in the Catholic press, but in the secular press also, owing to the fact that this year for the first time it was possible to reach the right person at the Associated Press offices. The editor's mail was immediately filled with "bouquets" and in some cases "brickbats". These came from subscribers, and sometimes from non-subscribers, who complained that they had not been listed correctly.

Upon receipt of any correction, a clerk immediately fills out a little form giving the name of the diocese, the city, the church, and on this slip of paper the correction is noted. These are filed according to dioceses, so that when the copy sheets are sent to the chancellors, all these changes may be brought to his attention for whatever directions he may wish to give in respect of them. This is the first step in the publication of the new Directory.

The next step is to get the printers to send proofs of the entire Directory. These are taken from the plates, on heavy paper measuring 17 inches wide by 10¼ inches deep. The printing matter appears in the middle of the sheet and allows ample margins for corrections.

The third step is the addressing of the envelopes to every Catholic church and institution in dioceses and archdioceses which desires to have questionnaires sent to their clergy and heads of religious institutions. Certain archdioceses and dioceses do not want the questionnaire sent to their clergy and religious, but prefer to gather the information themselves. The forms sent out by some chanceries are radically different from those used by the Directory and they make provision for information of a financial nature as well as data regarding baptisms, marriages, deaths, etc. Some bishops request that the questionnaires be sent only to religious orders. These envelopes are not addressed to the individual pastor of the church listed in *The Official Catholic Directory,* but to the rectors of churches, religious orders of men, and to the sister or mother superior for orders of women.

When the envelopes are all addressed, indeed before they are all addressed, work is started addressing return envelopes to be used by the rectors and heads of religious institutions in forwarding the questionnaire to the chancellor or official who happens to be in charge in each particular diocese, of the work involved in preparing the report for *The Official Catholic Directory.* Before addressing these envelopes, a card is sent to each correspondent in the various dioceses with a brief letter stating that this was the address used in the previous year and a request that this address be approved or corrected.

With each envelope addressed to the rectors and heads of religious institutions, a questionnaire and stamped envelope

are enclosed, as indicated above. There is therefore no expense to the pastor or head of a religious institution in returning his report to the chancery. These questionnaires are sent out during the week of 15 September, on the theory that most pastors and heads of religious institutions are by that time home from vacation and that they know the full complement of parish, parish school, college, academy, hospital, or orphanage, as the case may be. Each questionnaire is printed on paper of its own color, so that the chancellor may conveniently group each division when compiling his report. Blue blanks are sent to the rectors of churches; yellow blanks are sent to the rectors of religious institutions conducted by orders of men, and white blanks to religious institutions conducted by orders of women. On the upper left-hand corner, a paragraph printed in bold type requests the return of the questionnaires within five days from their receipt, and the envelope in which this is enclosed bears in its upper left-hand corner, the notice, "*Important* This Envelope contains a Form to be filled out and Returned to *The Chancery Office*". On the flap of the envelope, in as small type as legible, the post office address, P. O. Box 1255, New York, N. Y., appears, so that any envelopes misdirected will be returned to the publishers and subsequently mailed out with correct addresses if the mistake occurred in typing the address. This enables the office to forward the returned envelope to the chancellor in the event that the address is incorrect, though according to that given in *The Official Catholic Directory*.

When all the envelopes with the questionnaires have been mailed to the rectors and heads of institutions throughout the country, the copy sheets already mentioned are mailed to each correspondent in the various dioceses. The rectors and heads of institutions are supposed to send their reports to the chancellor in the stamped envelope enclosed with the questionnaire. Probably 75% of them do this with reasonable promptitude; the other 25% hold off and put the chancellor to the inconvenience of writing, calling up, and sometimes of writing to the Directory office, asking for a second questionnaire with a letter, urging its immediate return. The procedure in the chancery offices on the receipt of the questionnaires is not known. The logical thing to do would be to take items as they are re-

ceived, make the proper notations upon the copy sheets and when the list is complete or nearly so, send the report back to the Directory office.

Within the course of a few weeks, the reports begin to come in. When a report is received in the office, it is given to one of the clerks to check over for missing names. This is done in the following manner: Each line of the copy is scrutinized and whenever a name has been deleted, it is noted on a separate piece of paper until every deletion, so far as the clergy are concerned, is noted. This list is then checked against the new insertions. For example, let us suppose that Father S. was rector of St. Mary's Cathedral. Upon getting the report from his diocese, it is found that his name has been taken out. Search through the list of corrections shows that Father S's name reappears as Chaplain, retired, at some hospital or academy. This priest is at once accounted for. Those names which are not accounted for on the proof sheets or in the necrology, are listed and a letter is written to the correspondent asking for any information he can give about them. In most cases, the correspondent will promptly reply stating that either the priest has left the diocese or that he has taken a chaplaincy in some religious institution or is absent with leave.

Considerable difficulty in checking over these reports is met, owing to the fact that the correspondents do not always list the various names in the same manner in which they were listed in the last publication. To illustrate: Let us say the last publication states that a Rev. James L. M—— was a curate at St. Leo's Church in ———. His name is taken out and a Rev. J. Louis M—— appears as pastor of some country parish. On the face of it, J. Louis M—— does not look like James L. M——, but when the Rev. James L. M—— is missing, he is found to be the newly appointed pastor of the country parish. In this way, duplications creep into the Clergy List. It is sometimes impossible to determine the correct name, especially in the case of Religious Orders; when the work is going forward under high pressure, there is no time to write.

The point is now reached when it is possible to check the Clergy List from the newly received report. Let us assume that all the priests whose names were deleted in the copy have been accounted for either because of new appointments, change

of diocese, death, or the various other possible reasons. Each newly inserted name on the report is looked up in the Clergy List. The new address is put in. If a priest is deceased, his name is taken out. If he has left the diocese, his address is taken out, but his name is left standing, on the chance that he will be reported in some other diocese. It takes a week or ten days to check over a large report from a leading archdiocese. Sometimes, if there is not a lot of other work to be done, it can be done sooner. A report for a smaller diocese can be checked in the course of an hour or so.

The report in hand has now been checked in the Clergy List and is ready to go to the printer. It is sent up with as much material as can be gathered and in due course of time is returned with two proof sheets. The proof is carefully read and one proof sheet with (if the chancellor requests it) the copy is sent to the correspondent for approval or further corrections. Sometimes these proofs will come back without any changes; at other times the changes in the proof will be as numerous as the changes made on the first copy sheets. Any corrections necessary are noted on the proof on file in the office and checked in the Clergy List, and the revised proof is again sent to the printer. The foundry proof is received and checked over and at last the plates are made and the work on this or that particular diocese is thus complete.

It would be a simple matter to publish *The Official Catholic Directory* during the latter part of the month of March, or at the very latest by the first of April, if complete plates of the archdioceses were in the hands of the printers early in February. But unless a complete run of four or five hundred pages can be assured, it is useless to start printing. The Catholic Church in the United States is growing. Dioceses and especially archdioceses have a way of needing every year or so a new page, and without complete folios for these four of five hundred pages no steps can be taken toward printing. As the Directory cannot be printed without pagination, until the contents are exactly known the presses must stand idle. Once, however, a sufficient run of plates is ready, the presses begin to work and keep at it until the entire Directory is off press.

Then, of course, the Directory must be bound and all matter appearing in it must be in the binders' hands before the work

can go ahead. Fortunately, there is seldom any great difficulty in this regard, as the publishers are able to time the printing of the other material so that no unnecessary delay will occur at the bindery.

Meanwhile, labels are being addressed to subscribers, orders are being received from church goods dealers for the forthcoming edition, cartons are being prepared for the shipping of the Directory and postage is being figured for the many thousand subscribers in all arts of this country and indeed all over the world. When the bindery has sufficient books on hand, the labels and cartons are sent to it. They are stamped with the necessary amount of pre-cancelled postage and the book is finally put in the mails, or sent to the express company. Copies received at the office are crated and sent to the church goods dealers and the whole round of publication, like life itself, begins all over again. The press notices come in, the congratulatory letters and the complaints. Once more the corrections are filed; once more the copy sheets are sent to the printers, and so on from year to year.

It would be interesting for an outsider to look over the copy sheets. Some correspondents prepare a report that looks like copper late; others are not so careful. In some cases, the recapitulation figures are carefully checked over; in others, no new population figure is given, and baptisms, deaths and marriages are left blank. One sees the spirit of *laissez faire* animating the person in charge of the report.

While the editor was in the office, a questionnaire arrived from a Sister in Long Island City which she sent to the New York Chancery Office instead of to the Brooklyn Chancery Office. Just why she did it, in view of the fact that a stamped addressed envelope was enclosed, is a mystery which is not easily understood. The trouble of sending this report to the correspondent in the Brooklyn Diocese results. An experience like this illustrates some of the difficulties that slows up progress on every edition.

Promptness in returning copy sheets is necessary if the annual edition is to appear early in the year. Last year, some of the approved proofs were not returned until early in March. Nevertheless, the 1930 edition appeared in April. There are certain technical features of the production of a volume of the

Directory which probably escape ordinary observation. The printing is done on sheets of thirty-two pages, each of which goes through the press as a unit. Since it is absolutely necessary to take care of the correct succession of page numbers, printing cannot begin for any later pages until those that precede are finally completed. Now it is possible, for instance, that a diocese which takes pages 64 to 96 might add material which would disturb the succession of pages. The addition of even five lines might carry a report over to the next page. No subsequent pages can be printed until all preceding sections are finally completed. While this may happen rarely, it can happen and it might easily delay the edition.

The totals with which each diocesan report is concluded are sent in from the diocesan office and published unchanged. In the nature of the case, this is necessary. The authority of the Directory is nothing other than the authority of the diocesan office which sends in the data.

One will readily see from the foregoing explanation that the publication of the Directory is a united effort involving a large number of persons and a vast amount of correspondence. The results that are obtained represent a quality of good will and readiness to serve the common cause of the Church, and both merit and receive profound appreciation.

Complaints come to the publishers about errors in the spelling of a name or in listing initials and Christian names incorrectly, or in listing an address. Occasionally an address is reported to the publishers which is not correct. Sometimes they are errors in not listing titles to which the clergy are entitled, or in listing schools with Sisters who formerly taught at this or that particular school but have been replaced by another order; in giving incorrect statistics of the number of children and Sisters in the parochial schools.

Probably the most frequent corrections are those received from religious orders teaching in various institutions. Often the same list of personnel at a college will be received by the publishers from the officials. This is probably due to the fact that in large institutions the questionnaire may not reach the proper person or may, in the press of business, be mislaid or forgotten.

The publishers are constantly endeavoring to eliminate errors in so far as this is possible in a book of such very large proportions. During 1930, three dioceses were checked against the Clergy List in an endeavor to eliminate duplications in the Clergy List and to rectify any errors in the listing of addresses, etc.

It sometimes happens that a priest or head of a religious institution has sent in correct statistics and is amazed to find the same old list published. Probably the report is mislaid in the Chancery Office or never reaches there, and hence the correspondent sends in the same data that appeared in the preceding issue.

The publishers are always glad to receive corrections and complaints. Usually, when the system is explained to complainants, they realize that the publishers are not so much to blame. The publishers do not hesitate to admit that they too make mistakes. It is well nigh impossible to proof-read over 2,000 pages of finely printed matter and not slip occasionally, and it is next to impossible to check about 10,000 names and not make a few incorrect listings. Sometimes a proof-reader's error will change a group of O'Connors into O'Connells. This happened some years ago. The first name listed under O'Connor was also listed in the necrology, and in correcting the Clergy List, a clerk eliminated the entire line and did not put in the surname before the second O'Connor listed. The mistakes slipped past the printer's proof-reader and the publisher's proof-reader, and the O'Connors found themselves transformed in the twinkling of an eye into O'Connells. About 25 protests were immediately sent and next year the error was corrected. The same mistakes can easily happen when there are a number of priests listed of the same surname and the first one dies in the course of the year. The proof-reader is on the *qui vive* for corrections of this type and since the change of O'Connors to O'Connells, this particular pitfall has been avoided.

The procedure in rectifying any error which is plainly due to the publishers, is simple. A letter is written apologizing for the mistake and assuring the correspondent that it will be corrected in the next edition. When, however, the error is not directly chargeable to the publishers, the blue correction slip

mentioned above is filled out and filed away and letters are written to the correspondent for the diocese, and every effort is made to have the matter adjusted to the complainant's satisfaction. This is not always so easy, however, for sometimes the titles, prefixes and suffixes which are claimed, are not recognized by the diocesan authorities. Sometimes, too, the diocesan authorities will not consent to altering statistics for parish schools.

A rather infrequent complaint is that received from some clergyman who wishes to be listed and whom the diocesan authorities will not recognize.

If the clergy and religious, therefore, find that the information either concerning themselves, their churches or the institutions at which they are located, is incorrectly listed in the Directory, they will be conferring a favor on the publishers if they will write and point out any inaccuracies. They may be assured of courteous coöperation and a full endeavor to adjust everything in complete agreement with their wishes.

THE EDITOR.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MY PARISH CIRCULATING LIBRARY.

To the Editor, THE ECCLESIASTICAL REVIEW,

Circulating libraries are so very much in vogue and, apparently, so financially successful that two months ago I ventured an experiment—I started a parish circulating library. Two motives urged me to this course.

One is a rather sentimental reason. I hate waste. With me it is a phobia. Above all else I hate waste in books. Joyce Kilmer once remarked that the lonesomest thing on earth is a house with nobody in it. I think there is something more lonesome still— a good book that is seldom read.

My readers may remember that the old Irish priest who once called on a *nouvean riche* neighbor. This man showed his visitor through the palatial house. On coming to the library, he turned boastfully to the priest and said, "These, Father, are my friends—my real friends." The priest examined one or two of the books carefully and finally replied: "And I am glad to see that you do not cut your friends as many do!"

My other motive—(the big motive)—was, of course, dissemination of Catholic literature. A circulating library is peculiarly fitted for this work. It administers medicine in such an attractive way that the patient is easily induced to swallow it. A person comes in, say, for a novel. (And, by the way, we carry a clean, wholesome assortment of fiction.) The librarian, after suggesting an interesting novel, remarks that she has just received Dr. Delaney's book, *Why Rome?*, or a book of travel that is different, *Open My Heart,* or one of Gilbert K's latest. The result is invariably the same—the reader takes a more serious book along with his novel. On the return trip, his curiosity is generally piqued by some statements in the deeper book. He delves further into Catholic

teaching. After a few visits you have an ardent enthusiast for things pertaining to the Church.

We have two or three inducements which we feature as slogans. One is the fact that we keep open Sunday morning. This allows our patrons to exchange books after Mass, and thus obviates an extra trip for most of them.

Our second inducement is the promise that, if we have not the book they desire, we will order it at once.

The third bait is a special service on the part of the librarian. If an individual has to read a paper on a given subject, our librarian types extracts from different authors bearing on this subject and, for a small fee, will prepare it for the person interested.

Now a word about finances. There are no parish circulating libraries in the Northwest, so far as I know. In fact they are few and far between in any section of the country, at least in the modern acceptation of the term. Therefore I had no well-tried methods to follow. I was obliged to ferret out some of my own.

This is what I did. I converted one of our parlors into a book room and gave the girl who answers the door and the telephone an extra job. I constituted her librarian. She is especially qualified for this work as she held a similar position in a local library previously. Added to this she is a convert and quite *au courant* with those books which may interest inquirers. She has a system of indexing which facilitates matters greatly. She can tell at once just what book is out and where it may be located.

We charge a nominal fee of four cents a day for books taken out, or if the customer desire, we have a yearly membership of one dollar per person which entitles the holder to any book he ar she wishes to read. Last month two hundred eighty-nine books were taken out and read. Thus far this month (and at the time of writing it is only 15 October) we have had over three hundred calls for books of various descriptions.

Will this additional burden to the parish carry itself financially? I have every reason to believe that it will.

Certainly it has paid for itself over and over again in the good it has done both to the Catholics of the parish and to those who have either fallen away from or are interested in

things Catholic. It is just another way of bringing souls to Christ, another expression of our interest, our old yet ever new love for Him.

For as the sun is ever new and old,
So is my love in telling what is told.

DAVID P. MCASTOCKER, S.J.

Tacoma, Washington.

THE ORIGIN OF THE BALTIMORE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW

In the REVIEW for December, 1929, there appeared over the signature of the present writer an article entitled "How the Baltimore Cathechism Originated". Further information was sought of readers in possession of any, and as a result a number of communications was received. Some of the ecclesiastics whose testimony was reproduced at that time, notably Archbishop Messmer, the Rev. Thomas McMillan, C.S.P., and Dr. Francis Moran, have passed away. This communication based upon the letters that have been received to date is submitted in order that the record may be brought down to date. Permission to quote one dignitary was withheld, but it may be said that his testimony is valuable in that it confirms the opinion that the Baltimore Catechism was prepared hurriedly by Mgr. De Concilio.

The writer's purpose was not to discuss the merits of the Baltimore Catechism. There is eminent opinion both for and against it, and the writer's own opinion has been stated elsewhere. Only the origin of the Catechism is under consideration. There is still, apart from the testimony of first and second-hand sources, still another dependable method of arriving at the full truth of the matter. This method of criticism and comparison of the Baltimore text with the others that have been referred to cannot now be undertaken by the writer for several reasons. Until someone follows that course we must conclude that while De Concilio compiled the Baltimore Catechism, we are still in doubt as to his sources.

1. The Rev. James Veale, D.D., of Brooklyn, N. Y., and editor of the article "Bishop Verot" in the *Catholic Encyclopedia,* wrote on 3 December, 1929, substantially as follows:

Bishop Verot who taught as a Sulpician in St. Mary's Seminary, Baltimore, from 1830 to 1857 before he became Bishop of St. Augustine in 1870 is the author of a predecessor of the Baltimore Catechism. Doctor Veale analyzes the Bishop's catechism and says it was in vogue in Baltimore at the time of the Third Plenary Council in 1884. He argues the probability of its relation to the Baltimore Catechism for the following reasons: (1) Questions in Verot's Catechism are identical with those in the Baltimore Catechism and are not to be found in either Butler's or Bellarmine's. (2) Answers in Verot's are substantially identical with those in the Baltimore Catechism and are quite different in Butler's. (3) There are forms of expression identical in Verot's and the Baltimore Catechism. (4) Order or sequence of questions is very often identical in the respective chapters of both.

Doctor Veale concludes: "No doubt Bishop Verot borrowed largely from Butler's catechism, as many did who, subsequently to Butler, compiled catechisms. I may be deceiving myself a bit, but I think it can be safely maintained that there is evident a dependence of the Baltimore Catechism on that of Verot."

2. The Rev. Michael V. Kelly, C.S.B., of St. Anne's Rectory, Detroit, the author of several catechisms, wrote at length in December, 1929, to show by many texual comparisons the fact that the Baltimore Catechism derives very largely from Butler's and that of the Christian Brothers'.

3. The Rev. M. A. Lambing, pastor of St. John the Baptist Church, Scottdale, Pa., wrote on 7 December, 1929: "In a conversation with the late Right Reverend Bishop Gilmour of Cleveland, in the American College, Rome, 18 July, 1885, he said that when the committee on the new Catechism reported that they would not be ready at the time set, the matter was turned over to Father De Concilio and he prepared the Catechism in a week; the matter was pressing and the time so short. He may have used the term in a wider sense than merely seven days. I do not remember who he said were on the original committee, except Bishop Spalding. Nor do I remember what brought the matter up in the conversation. There were two Baltimore laymen, now long dead, with me. It may be that the Bishop was the messenger who took the proceedings

of the Council to Rome, and, discussing the matter of the Council he was accounting for the unsatisfactory Catechism. But this much is certain, that he said Father De Concilio got up the Catechism and in a very short time, because the committee could not complete their task in time. The reason the date is mentioned is that I kept brief notes of the places visited and the time."

In response to a letter from the writer, Father Lambing replied on 15 January, 1930, in part as follows: "I never heard any one's name mentioned as the writer except Fr. De Concilio's. I have no reason to suspect Bishop Gilmour's statement. I cannot recall how the question came up in conversation at the American College. I never met the Bishop but that once."

4. The Rev. John M. Beierschmidt, C.SS.R., in a letter of 6 January, 1930, refers to and quotes a present member of his community, Father W. (designation preferred by Father W.) as follows: "Father W. was a missionary at the time of the Plenary Council. In between missions he stopped over at St. Philomena's, our Redemptorist house in Pittsburgh. While there, Bishop John A. Watterson of Columbus also stopped overnight on his way home from the Council. Fr. W. recalls that the Bishop related that he had been on the advisory committee to formulate the catechism and he boasted of the fact that every Bishop had a printed copy of the new catechism on his desk at the end of the Council."

Father Beierschmidt then goes on to say that "the *Pastoral Blatt* of St. Louis, a monthly ecclesiastical review in German, printed seven rather lengthy and minutely critical articles on the Council Catechism, beginning with the September number, 1885, and continuing in January 1886 and later.

"The writer of the article in July, 1886, p. 76, says: 'Even though it (the Catechism) has the remark on the title page—"prepared and enjoined by the third Plenary Council of Baltimore, and published by ecclesiastical authority", it is far from having thereby the authority of the Council, even if it had been compiled word for word "by order" of the Council. For, as far as is known, the Council did not have before it the elaboration in order to submit it to an examination. If that had happened, the Catechism would have been added to the acts of

the Council, and sent with the acts to Rome for examination, in order to be published together with the acts, after Rome's approbation had been obtained. But of all this nothing is known. On the contrary, it is known that the Catechism had appeared in print at the time when the examination of the acts of the Council had scarcely begun in Rome.' "

" Later, p. 77, he says: ' The compiler thought it best not to mention himself. Thereby he wisely spared the critic the temptation to cover up any defects, out of consideration for the name or office of the author. Since therefore he submits only his *work* to criticism, why should the latter without any reason look about for the originator.' "

In response to a letter from the present writer, Father Beierschmidt goes on to say, 8 January, 1930: " The whole criticism is about the matter treated and the manner of treating it. In fact, as Fr. W. says, at the time of the appearance of the Catechism there was general criticism of these two points.

" The writer in the *Pastoral Blatt* whom I quoted, says he had in mind the care which the Fathers of the Council of Trent used, in preparing a catechism which was to be complete and uniform. [He quotes from the introduction] And after mature deliberation they appointed a committee: 1. to compile a catechism; 2. to transmit it to the body of archbishops for examination and approval. Therefore, he says, he had a right to expect a catechism which would be at least in some degree similar to the Roman Catechism. ' But lo, the chrysalis opens, and there emerges a catechism *'prepared and enjoined'* etc.—a tiny brochure about the size of a treatise on temperance, having 72 pages, 12mo, and in large type.' " *Pastoral Blatt,* July, 1886, p. 77.

" The writer signs himself ' Bl.' Who he or it is, I cannot say."

" The *Pastoral Blatt* (here is a *Bl.* which might refer to the paper itself, *Bl*-att meaning either a leaf or a sheet) was edited by the Rev. W. Faerber, who himself got out a catechism in 1895, as you may see from the *Catholic Encyclopedia,* vol. V, 82, col. 1.

" Before this ' Bl ' wrote his four articles, July to October 1886, there appeared two other articles by him in the *Pastoral Blatt,* in January, 1886, p. 4, the other in February 1886, p. 16,

in answer to one which was written in September 1885 (p. 97) and to which Mr. Faerber prefixed the note: 'Of the four articles lying before us, concerning this highly important subject—all written by competent hands—we believe we are obliged to give the preference to the present communication as the most comprehensive and thorough. That article contains 9½ columns and is signed 'X'."

The undersigned takes this opportunity of again thanking all those who so kindly contributed to this symposium.

JOHN K. SHARP.

Brooklyn, N. Y.

BANKRUPTCY IN CASE OF DEBTS FOR LIVING EXPENSES.

Qu. What effect in conscience has an acquittal in bankruptcy when the insolvent has debts for living expenses only? Can such a case as this be regarded as the same as bankruptcy in business? Is the relief provided by law to be applied equally to debts incurred in the conduct of business and to debts incurred for living expenses only?

Resp. This sort of bankruptcy, where debts for living expenses alone are involved, has considerably increased of recent years, so much so in fact that it has drawn the attention of the courts and Federal legislators, and there is prospect of revision of the bankruptcy law, to remedy the somewhat unhealthy business methods that make a condition of this sort possible, and to qualify very likely the ability of this sort of debtor to turn to the Bankruptcy Court.

While persons insolvent for living expenses only can at present get relief under the Federal Bankruptcy Law, it appears quite clearly that this was not the primary intent of the Act. It seems that by some opening in the law such debtors can get from the Poor Debtors Court (where they would be held to the payment of their debts), to the Federal jurisdiction (where they can be declared and acquitted insolvent). But the primary purpose of the law is the relief and benefit of business and only secondarily the relief of the insolvent, and it is because of this chiefly, if not solely, that theologians regard bankruptcy as an acquittal in conscience; all moral conditions being fulfilled.

Now scarcely anything of all this is realized in private insolvency, that is, where only living expenses are concerned.

First of all, this insolvency usually comes about by living beyond one's means. People get on credit food, clothing, furniture and what not, that they cannot prudently involve themselves for, and, in many cases know this; they even have no intention of paying for what they so obtain.

Many factors have contributed to this imprudence or dishonesty, as the case may be. The tyranny of style and human respect; the vogue of house furnishing, changing as much as the styles of dress; the urge to have (not own), an auto, etc. etc., are almost accepted things and constitute in great part our so-called high standard of living; the which, according to some, must not be lowered; though, by the way, it is being shaken down and is due for further downward revision through other forces than honesty and prudence. To an extent, the consumers are innocent of having induced this mentality and practice. The manufacturers and merchants have contributed or even contrived to bring this about; certainly they have fostered this mentality, and indirectly the practice with its attendants, imprudence and dishonesty, and the result of this sort of private bankruptcy. The easy terms of credit on which merchandise of all sorts is offered is an especial contributing factor; and this is the doing of the merchants. Time was when buying on credit goods that pertained to one's living was not very respectable; but within the present generation even the "best" stores have gone in for it under such guises as the "budget plan", etc. Some have very prudently controlled and safeguarded this. But what is not beyond criticism, is the policy of urging and making eminently respectable this buying on easy credit. The business men "sold" the public this idea. Other factors are to be laid at their door also; high pressure salesmanship, the creating of demands for luxuries, and such ingenuities as "overcoming sales-resistance on the part of the buying public". To these even people of conservative tastes and economic manner of living have yielded. It pays to advertise, but the advertisers *et al.* are now paying the fiddler, and the end is not yet. Needless to say, people of the other type, who want to live well and easy and deny themselves nothing, have had an easy advantage and they improved

the opportunities so abundantly offered them. The business men have themselves to blame in great part. They pay for an unhealthy condition which they helped to create when so many of their debtors have resort to the relief of the Bankruptcy Court.

On the other hand, such debtors, though protected by law from the action of their creditors, are not thereby acquitted in conscience of their debts, because, first, the law, while covering them, was not designed primarily, if at all, to do so; secondly, even if it can be justly contended that they are entitled to this benefit as far as the law is concerned, the conditions laid down by theologians for acquittal in conscience are not realized; chief of which are, that the debts have been contracted in good faith and that there has been no culpable negligence or fraud throughout the whole transaction. And finally, the observation of persons acquainted pretty generally with this class of bankruptcy is that integrity is not conspicuous. Debtors who have been in good faith stay in the Poor Debtors' Court.

In a word, bankruptcy where living expenses alone are involved is not generally regarded as acquitting in conscience, because it comes about by living beyond one's means; if for no other reason.

Of course, "moral impossibility" to pay can be pleaded; and practically this will often be tantamount to acquittal in conscience.

BAPTISM OR CONFIRMATION—AND THE SEAL OF CONFESSION.

Qu. John, now very sick, confesses that at his conversion to the Catholic Church he was not sincere and did not even desire Baptism. Now, however, he believes, repents of his infidelity and insincerity and desires Baptism and reconciliation. Convinced that John's baptism at the time of his pretended conversion was invalid, the confessor has him make a profession of faith, baptizes him, hears his confession and gives him Communion.

Since John's previous baptism was properly recorded, the confessor would like to know whether he must record this second baptism and, if so, how he can do so without violating the seal of confession.

Furthermore, must John who had also been confirmed be confirmed again, and if so, how could this be done without causing surprise to the parishioners who know of his confirmation? And

would the record of the first baptism have to be removed from the book and the second registered?

Resp. In cases such as this a confessor should not too hastily come to the conclusion that the baptism received at the previous dissembled conversion was certainly invalid. Despite the lack of faith, it is not impossible that the "convert" had sufficient intention to receive the sacrament as the Church confers it. Lack of faith, however, will quite easily raise a doubt as to the existence of such an intention. Moreover in a given case it can happen that a "convert" positively intended not to receive whatever rite he might submit to externally.

Presupposing that the confessor is convinced of the certain invalidity of the baptism in question, on account of lack of sufficient intention, he acted correctly in rebaptizing this man—absolutely, if he had never before been validly baptized; and conditionally, if a previous baptism was doubtful.

In the circumstances of this case the baptism conferred by the confessor is so intimately connected with confession that it is subject to the seal of confession. On the supposition that John had never before been even doubtfully baptized, he cannot, it is true, receive even conditional absolution and therefore cannot receive the Sacrament of Penance. Nevertheless his confession is sacramental, inasmuch as he submitted his sins to the judgment of the confessor as confessor. This is sufficient to impose upon the confessor the obligation of the seal of confession.[1] Therefore, unless the penitent authorizes it, the confessor cannot make any record of his baptism without violating the seal of confession. If the penitent does actually authorize the recording of this baptism, it should nevertheless not be entered in the parish Register of Baptisms; for this is not sufficiently secret for a case of this kind. If it is to be recorded at all, a solution similar to that given in Canon 1047 might be found; with the consent of the penitent the confessor might report the case to the local Ordinary for recording the baptism in the secret archives of the diocesan curia.

Generally, however, there will be no reason to record such a baptism even in the secret archives of the diocesan curia; for

[1] Cf. Bertrand Kurtscheid, *A History of the Seal of Confession*, authorized transl. by Rev. F. A. Marks, edited by Arthur Preuss (St. Louis: B. Herder Book Co., 1927), pp. 169-192.

the record of the first baptism at the time of his feigned conversion will serve for all purposes of the external forum, whereas the recording of his repeated baptism would only cause consternation and scandal, if it should ever become public. At most this baptism ought to be recorded in the secret archives of the diocesan curia only if the circumstances surrounding John's first baptism were such as to make it possible in the external forum to attack the validity of that baptism, for lack of intention, in a manner similar to that followed when there is question of establishing the invalidity of a marriage for lack of intention.

As to Confirmation, the difficulties to be overcome in order that he might after this valid baptism be validly confirmed are so great that, since this sacrament is not so necessary, he need not be confirmed now. If, however, he should desire by all means to be confirmed, the confessor might address the Sacred Penitentiary for instructions. If the latter directs the penitent to be confirmed, it will probably authorize the confessor to confirm him secretly.

As for recording this Confirmation, the same will apply as above for recording the Baptism. Even if John were publicly confirmed and his second Confirmation recorded in the usual register, there would be no reason to "remove" the record of his first Confirmation from the book. In records no erasure should be made. Even a cancellation ought not to be made except with an appended note, signed by the pastor stating the fact and the reason for the cancellation. If in a case like the present one the second fact is so public that it can and ought to be recorded, the best "correction" will be a remark signed by the pastor and attached to the record.

Our inquirer mentions one point which cannot be passed over in silence. He states that, after baptizing John, the confessor hears his confession and, as the inquirer seems to imply, absolves him. In regard to absolving John several possibilities can enter the case.

1. If John had been baptized doubtfully in some non-Catholic sect previously to his "conversion" to the Catholic Church and if his baptism at his "conversion" were certainly invalid, then indeed he will have to go to confession and be absolved conditionally. But is there a necessity of his making another

abjuration of heresy? Presupposing that at the time of his previous "conversion" he had made that abjuration and had been absolved from the censures he may have incurred, then there is no need of repeating that abjuration and absolution in the manner prescribed for the external forum, unless John had incurred the censure anew by externally betraying his fraud. Nevertheless it may be well to have such a convert make another somewhat less formal profession of faith.

2. If John had never been baptized before his "conversion" and his first Catholic Baptism was certainly invalid, then after his valid baptism by the confessor the latter ought not to have heard his confession and he could not validly absolve him from sins committed previous to his baptism.[2]

3. If John's first Catholic baptism was only doubtful, it is an unsettled question whether he has any obligation of confessing sins committed after that doubtful baptism and of being absolved *sub conditione* from them, no matter whether he had previously confessed them or not.[3] Therefore the confessor has no right to oblige him to confess immediately after his second conditional baptism in the Catholic Church. If the convert confesses voluntarily, the confessor may hear his confession and absolve him conditionally.

MASS IN RELIGIOUS HOUSE AND BINATION.

Qu. Within easy walking distance of a parish church there is a house of a non-enclosed lay congregation in which only five religious reside. In the parish church one priest must binate on Sunday, while another celebrates for the religious.

1. Must the bination in the parish church be considered as bination on account of the religious?

2. Would there be bination on account of the religious if a priest celebrated first at the house of the religious and then at the parish church?

[2] In a previous volume of THE ECCLESIASTICAL REVIEW the position was taken that absolution from sins committed before baptism could be given validly. Cf. "Are Sins Committed before Baptism Valid Matter for Absolution?" (vol. LXVI [1922], 91); "Absolution from Sins Committed before Baptism" (pp. 406-407). But this view is untenable, as was conclusively proved by Dr. Alois Schrattenholzer, "Sind vor der Taufe begangene Sünden materia apta der Lossprechung?", *Theologisch-Praktische Quartalschrift,* LXXVII (1924), 438-448.

[3] Cf. Cappello, *De Sacramentis,* vol. II, pars I: *De Poenitentia* (Turin: Pietro Marietti, 1926), n. 49-51.

3. Can these religious be called a community and thereby have the right to Mass in their chapel on Sundays even though it entails bination?

4. Is the Mass celebrated for the religious justifiable, or ought they to be summoned to the parish church?

Resp. 1. It is not clear what the import of the first question is. No doubt our inquirer will be fully satisfied from the reply to the other questions.

2. By bination is meant that a priest celebrates Mass twice on one day. Whether both Masses are celebrated in one church or oratory, or in two different churches or oratories, or one Mass is celebrated in a church and the other in an oratory: in each case the priest binates. Hence if a priest celebrates one Mass in the parish church and another in the oratory of these religious, he "binates".

3. These five religious certainly do constitute a community or, as canon 488 n. 5 names and defines it, the house in which they reside—provided it is canonically erected in accordance with canon 497 §1—is a "religious house". However, the fact that theirs is a "religious house" does not of itself confer upon it the right of having Mass in their chapel—on Sunday or any other day. In virtue of the canonical erection of a religious house this right is granted in canon 497 § 2 only to establishments of *clerical* institutions. But no canon grants that to houses of lay institutes. The right to establish at least a semi-public oratory must be obtained in each instance from the local Ordinary.[1] As to the right of the religious to have Mass on Sundays, that will depend first on the permission of the local Ordinary for the erection of a semi-public oratory, and secondly, as far as the question of bination enters, on the existence of the justifying reasons and the Ordinary's permission, according to canon 806.

4. Neither the Code nor previous instructions of the Holy See determine exactly what reasons justify the Ordinary in granting the necessary permission. While an earlier declaration of the Holy Office would not permit bination in order to accommodate fifteen or twenty persons,[2] the propaganda would

[1] Canon 1192; cf. canon 1188, § 2, n. 2.

[2] 28 January, 1688; cf. Instr. of S. C. P. F., 24 May, 1870, n. 13 — *Collectanea S. C. P. F.*, n. 1352.

not disapprove of permission granted to bination in favor of ten or fifteen slaves, but left the entire question to the prudence and charity of the Ordinary.[3]

However, mere numbers do not decide the question whether or not the Mass is to be celebrated; there must at the same time be difficulty in their otherwise assisting at Mass. Keeping these two points in mind, one must decide as follows:

1. In the case of religious under strict enclosure, so that they may not leave their house except in extraordinary emergencies, the necessity will more readily be present and permission for bination could more easily be granted, in order that they might have Mass on Sundays and holidays.

2. In the case of religious who are not bound by strict law of enclosure, the necessity will not arise from the mere fact that they are religious and are not accustomed to assist at Mass in the local parish church, but will have to be gauged more or less as in the case of seculars: still at times at least the question of religious discipline will also have to be taken into account. For instance, the sisters teaching in the parish school and residing near the parish church, can without difficulty assist at Mass in the parish church. And be they five, ten or fifty, a Mass in the semi-public oratory of their residence on Sundays could not be permitted if that entailed bination by one of the priests of the parish.

Hence, as our inquirer puts the case, it would not be justifiable to celebrate Mass in the chapel of the religious on Sunday whenever it obliges one of the priests to binate, since the religious can quite conveniently attend the parish church.

The final decision of each and every case of this kind rests with the local Ordinary.

INTENTION TO RECEIVE BAPTISM.

Qu. Being informed that one of the pupils in a mission school was at death's door, the priest in charge of the school—because he himself was hindered from going to the hospital—requested the chaplain of the hospital to look after him. The chaplain was under the impression that the lad was a catechumen, though he really was not, and without much instruction he baptized the boy. The latter

[3] Instr. S. C. P. F., 24 May, 1870, n. 17—*ibid.*

unexpectedly recovered. Now the question arises whether his baptism was valid, and whether he ought to be rebaptized conditionally.

Resp. The constant teaching of the Church, which is concisely restated in Canon 752, requires that for the validity of Baptism the adult [1] baptizand intend to receive it. But it is not so certain what kind of intention is necessary and sufficient. An actual, virtual or habitual explicit intention to receive Baptism is certainly sufficient. Moreover an habitual implicit intention contained in the intention to accept the religion of Christ is also sufficient. But authors disagree as to whether or not that implicit intention may be said to be embraced by an act of contrition or attrition or a determination of fulfilling the will of God and the like.[2]

In view of these distinctions the chaplain's superficial procedure in baptizing the boy in question is open to censure, unless the boy was unconscious. Since he believed (incorrectly, it is true) that the pupil was a catechumen, he was justified in baptizing him while he was unconscious, for the virtual or habitual intention of a catechumen certainly suffices when he no longer has the use of his senses.

If the dying boy was still conscious, however, the priest ought to have at least briefly instructed him and assisted him to elicit acts of faith and contrition as well as the intention of receiving Baptism.

If the chaplain has not made even these meagre efforts to prepare the boy for Baptism, there is grievous reason to doubt the validity of the Baptism under discussion and, if the boy wants to be a Catholic, he ought to be rebaptized conditionally.

The facts of the case may be discovered by questioning the chaplain or perhaps even the boy. But it is not unlikely that a careful investigation will leave the priest in doubt: he will then be fully justified and even obliged in the above circumstances to rebaptize the boy *sub conditione.*

[1] By "adult" is meant one who has attained the use of reason. Cappello, *De Sacramentis* (Turin: Peter Marietti, 1921), I, n. 153; De Smet, *De Sacramentis in Genere, de Baptismo* (Bruges: Charles Beyaert, 1915), n. 181, 5°.

[2] Cappello, *op. cit.,* I, n. 85; De Smet, *op. cit.,* n. 181, 4°; n. 275.

DE ONANISMO CONJUGALI.

Qu. In the sixth edition of Genicot's Moral Theology, we read, "De onanismo conjugali: Quandoque occurrunt poenitentes qui monenti confessario iterum iterumque respondent se non posse in animum suum inducere mortalem onanismi reatum, praesertim quando gravissimas causas habent abstinendi a copula, puta quia medicus declaravit vel experientia ostendit novum partum fore valde periculosum uxori, jam liberis onustae; ipsi autem, ad venerea valde propensi, actibus imperfectis contenti esse moraliter nequeant. Cum hujusmodi hominibus, praesertim si ex reliqua vita sat boni christiani esse dignoscuntur, *prudenti dissimulatione uti* posse opinamur." —(*Institutiones Theologiae Moralis*, Ed. sexta, 1909, Vol. II, p. 568, 551, 2.)

This opinion, I deem, is at least extrinsically probable.

Now, there are serums for everything, and here is a new one: "Disclosed for the first time last week to the general United States public was the fact that Russian experimenters have successfully inoculated women against pregnancy. Four or five doses of serum made from spermatozoa have made women infertile for from five to six months; then further injections continued the temporary sterility." —(*Time*, The Weekly Newsmagazine, 2 December, 1929, p. 49.)

May I ask if wives would in any way be allowed to make use of this serum in cases which are quoted by Genicot, and in which he permits prudent dissimulation?

Would it be permitted a sickly woman to use this new serum as a therapeutic measure to prevent a pregnancy that would most probably endanger her life?

May doctors inject this serum, or nurses administer it under a doctor's supervision?

As this new serum will soon bring many new problems to the confessor, would you please discuss these new problems of Moral Theology in some early number of THE ECCLESIASTICAL REVIEW?

Resp. There is no probability whatever of this serum bringing new problems to the confessor. In the later editions by Salsmans, the continuator of Genicot, the statement quoted above is corrected to read, "opinamur hic et nunc confessarium silentio *uti jam non posse*". How good faith can even be imagined in such a case is something of a puzzle. A confessor does not argue with a penitent; he tells him what is wrong, what is forbidden, what is the will of God; and the penitent must accept the teaching of the Church.

It certainly is not permissible to use the serum, in any case. The whole business is an abomination both in the obtaining and the use of the serum.

There is no problem here. The thing is clearly all wrong. Of course, somebody like Genicot may give a strange opinion, but that will not make for a problem nor for a probability.

MAY CATHOLIC SURGEON PERFORM OPERATION OF STERILIZATION?

Qu. May a Catholic who is official surgeon of the State perform the operation of sterilization imposed by law?

Resp. The operation of sterilization is not intrinsically wrong, although a law requiring it is not morally justified at the present time in the United States. (See *Moral Aspects of Sterilization,* by the Rev. Dr. John A. Ryan, National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.)

A surgeon who would suffer grievously by performing the operation could licitly do so. The consideration that Catholic interests would suffer if Catholic surgeons were barred from public and official positions in service because of unwillingness to comply with such a law, should be taken into account.

If, as is admitted, this consideration permits a Catholic judge to serve in the case of civil divorce, *a fortiori,* a Catholic surgeon may perform a legally compulsory operation that is not intrinsically illicit.

RECITING THE WRONG OFFICE OF THE DAY.

Qu. One day last week I recited by mistake the Divine Office belonging to the following day. I discovered my mistake only as I was finishing. In these circumstances, which course would have been preferable for the next day's Office—to recite the Office I had omitted, or to repeat the one just recited?

Resp. The Office is to be repeated. The Office proper to the day is always the one to be said.

WHAT MAKES THE CONQUERING APOSTLE?

To the Editor, THE ECCLESIASTICAL REVIEW.

Among other contributions which make the November number of the REVIEW so really worth while for your readers is the one from the Vicar Apostolic of the Maryknoll Kongmoon Mission. What he says is applicable no less to our parish clergy than to the missionary in the fields afar. Zeal, patience, light-heartedness, and trust in God are needed by priests at home as well as abroad. The literary charm and the genial persuasiveness with which Bishop Walsh sets forth his impressive message to our priests commend this article for reading and rereading. It is so brimful of priestly suggestions that it may well serve for many a morning's meditation.

EPISCOPUS.

THE EPISTLE IN MISSA CANTATA.

When there is no cleric to sing the Epistle in a Missa Cantata, the celebrant should read it without chant. One of the authorities, on whom we had relied in answering our correspondent's question on this point (October issue, p. 414), had overlooked Decree No. 3350 of the Sacred Congregation of Rites.

Criticisms and Notes

INSTITUTIONES LITURGICAE IN SEMINARIORUM USUM. By Francis Stella, Priest of the Congregation of the Mission (Vincentian). Tertia editio ab aliquibus ejusdem Congregationis presbyteris emendata. Tomus I: De Liturgia in Genere, de Sacramentis et Sacramentalibus. Ephemerides Liturgicae, Romae; Libreria Vaticana, Citta del Vaticano.

We have here the third and notably revised edition of a Latin text book of liturgy which gathered together, about thirty years ago, articles written in the *Ephemerides Liturgicae* from 1887 to 1895. Since the death of the author, the Sacred Congregation of Rites has published a new collection of its *Decreta Authentica*, the Code of Canon Law has been promulgated, and a number of new liturgical regulations have been given. Accordingly, the excellent work of Father Stella had to be brought up to date. This third edition has been prepared by a group of competent liturgists who belong also to the Vincentian Congregation. It will comprise two volumes, each one of about 180 pages in 12mo. The first volume is entitled *De Liturgia in Genere, de Sacramentis et Sacramentalibus.* It was printed in 1929. The second, which is not out yet, will treat *de Divino Officio* and *de Missae Sacrificio.*

The " Sermo proemialis ", or Preface of the whole work, explains man's necessity of rendering to God an external worship, and shows Jesus Christ to be the author and centre of Catholic Liturgy: hence the beauty and interest of the liturgical science. The Latin phrases in which these lofty ideas are cast are, here and there, involved and obscure.

In the " Monitum " the author affirms his special purpose, which is to give to the clergy a practical text book of Liturgy, a help to celebrate the divine services and administer the Sacraments with a sufficient knowledge of the principles underlying liturgical science.

The " Tractatus Primus " has for its object Liturgy in general: " de Liturgia in genere "; and shows forth its notion, its sources, the supreme authority on which it depends, the various liturgical books of the Latin and of the Greek Church, the rubrics of liturgical books and their obligatory or merely advisory character. It speaks also of the decrees of the S. Congregation of Rites, of customs contrary to liturgical laws, of the mystical meaning of ceremonies and rites. In a small number of pages, this first tract gives a great deal of clear and interesting information.

The " Tractatus Secundus " deals with Sacraments and Sacramentals and extends over more than two-thirds of the whole volume,

from page 29 to 175. It has seven chapters on the Sacraments, and three on Sacramentals (i. e. on blessings, processions, on funerals). Each chapter is divided into a number of questions which catch the reader's interest and which are solved with clearness and accuracy.

The Sacrament of Holy Orders is not studied here, probably because the author wanted to limit this short text book to matters immediately practical for priests engaged in the sacred ministry. Yet Wapelhorst, in his *Compendium Sacrae Liturgiae*, written also for seminarists and diocesan priests, devotes ten pages to that Sacrament and compiles decrees and rubrics which could not be easily found out otherwise by ordinands or masters of ceremonies.

In regard to the baptism of adults and the conditional baptism of converts, no mention is made of two canons of the Code which are of constant use in countries where there are many unbelievers or doubtfully baptized non-Catholics, viz. Ordinaries may permit for grave and reasonable cause adults to be baptized with the same ceremonies as infants (Can. 755, § 2); and that conditional baptism of adult converts may be private, with no other ceremonies but such as follow the pouring of the water (Can. 59, § 2). Most of our American Bishops have granted once for all these two permissions, for which, previous to the promulgation of the Code, they had special indults.

In the article concerning Benediction of the Blessed Sacrament, the footnote of page 89 condemns too severely what is often done in this country by chaplains of religious communities. They cannot easily find altar boys to assist them during this function, and to present to them the censer or humeral veil. Does not Father Stella exaggerate when he declares that it would be "a hundrd times better" to deprive the Sisters of Benediction of the Blessed Sacrament than to perform it with "such lack of reverence"? It seems that it is still more awkward and "irreverent" to say Holy Mass without a boy server, and yet we read in the Code (Can. 813, § 2): "Minister Missae inserviens ne sit mulier, *nisi deficiente viro, justa de causa*, eaque lege ut *mulier ex longinquo respondeat*, nec ullo pacto ad altare accedat."

On page 108, in the chapter on Marriage, the author affirms that the "benedictio nuptialis" may be given only at Mass. The last edition of the Rituale Romanum (1925) has an appendix concerning the Sacrament of Matrimony, in which we read, "Benedictio nuptialis *extra Missam danda* ex Apostolico indulto, quando Missa non dicitur"; and the new quinquennial faculties of our American Ordinaries allow them to give this permission to any priest who asks for it.

In Chapter VIII, which refers to Blessings, it would have been useful to devote a special paragraph to the conditions necessary for the valid and lawful erection of the Stations of the Way of the Cross. These conditions are often disregarded, and in recent years the Holy See has been requested several times to validate *in globo* " Stations " which had been invalidly erected.

Excepting in these particulars, which are of a secondary character, the third edition of Father Stella's *Institutiones Liturgicae* is an excellent text book. It will be welcomed by seminary professors and students, and will prove also quite useful to priests engaged in the sacred ministry, especially since they will find, at the end of the " tomus secundus ", a detailed alphabetic index, to show them at once where to look for needed information.

TRAINING IN CHASTITY: A Problem in Catholic Character Education. By Felix M. Kirsch, O.M.Cap. Benziger Brothers, New York, 1930.

Doctor Kirsch has done a very courageous thing. He has written a book surveying the whole sex-education movement from the broad standpoint of Catholic philosophy and tradition. He has no panacea to offer, no special prejudices to defend. It is a worthy book.

The author has elected to cover a rather wide ground. After considering the history of sex training from the earliest times, he proves the necessity of such training at the present day. In making this point Doctor Kirsch draws upon both science and philosophy. A fair-minded reader could scarcely read these chapters without a thorough conviction of the urgent nature of the problem.

The technique of training for chastity is next discussed. Such questions as the following are answered: At what age should information be given? Who should act as teacher? How much information ought to be imparted at each age? In what manner should it be given?

In the closing chapters of the book some related questions of general interest are discussed. These topics include the control of thought, the problem of bad language, and the relation of chastity to physical health and religious practices. The closing chapter emphasizes the need of Catholic character education. A very full bibliography is one of the best features of the book.

Dr. Kirsch's work was written primarily as a Dissertation for the Doctorate at the University. Since that edition was limited, a larger one containing a number of additional chapters has been published by Benziger Brothers, New York, in a volume of 540 pages. The

Foreword was written by the Most Rev. Archbishop John T. McNicholas of Cincinnati.

Doctor Kirsch's book contains little that is new. It has few specific directions about the handling of pastoral cases. Its merit lies rather in its sane philosophical presentation of the general field. It is perhaps unfortunate that the author did not make a more liberal use of the material from modern guidance clinics. One would read the book without realizing the extent to which mental conflicts about sex carry over into miscounduct of an apparently unrelated sort.

These are minor defects in an excellent book. The reviewer would like to see this volume on the shelves of every priest's library in the United States.

LABORERS IN THE VINEYARD. By Giovanni Papini. New York: Longmans, Green and Co.

Laborers in the Vineyard is a charming and unique collection of appreciations of men who have drawn forth the enthusiastic and affectionate admiration of Giovanni Papini. The names of Papini's heroes in the order of their presentation are as follows: Petrarch, Michael Angelo, Giovanni Fattori, Oscar Ghiglia, Romano Romanelli, The Evangelists, Saint Francis of Assisi, Jacopone da Todi, Saint Ignatius, Joseph de Maistre, Alessandro Manzoni, Pius XI, Domenico Giuliotti, Caesar and Virgil.

These men are known to the world, though the character and reputation of at least four, Giovanni Fattori, Oscar Ghiglia, Romano Romanelli and Domenico Giuliotti, are best known in Italy.

In an introductory letter the author gives the reasons for his selection: " Choice has led me to speak only of three types of men: saints, men who sought sanctity, and artists. For I confess that in my view the only people one can really admire and tolerate in the world are saints and artists; those who imitate God and those who imitate the works of God, only they have any commerce with the Eternal, and for that reason they rise above the herd of wage earners and pleasure seekers." No question can be raised as to the fitness of such commanding figures in Papini's list as Petrarch, Michael Angelo, Caesar, Virgil and others. The world recognizes their genius and mighty achievements.

It is interesting, however, to learn why he picked for special laudation those artists and writers whose names are hardly recognized in the world at large. Of Giovanni Fattori he writes: " Under this appearance of a humble little middle class citizen, Fattori hid his unpretentious greatness as a revealer of nature, like the rugged bark of a tree hides the eternal sap within. And under those shabby

clothes there walked our streets, in his glorious obscurity, one of the greatest painters of the whole of Europe." He declares that the very isolation of Oscar Ghiglia "preserves him from defection and temptation and on him alone depends whether the fine story of Italian art shall register one great master the more." Equally cogent reasons are given for having Romano Romanelli and Domenico Giuliotti on his roll of honor.

The longest sketch is that of Manzoni, author of *I Promessi Sposi*. The glowing and enthusiastic account of these immortals as well as of those men less renowned should quicken an interest in their achievements. Possibly the story of Manzoni may entice readers of vile modernistic literature to take up *I Promessi Sposi*, which, it is said, Dr. Andrew D. White pronounced to be the best historical novel ever written.

CHRIST AND THE WESTERN MIND. LOVE AND BELIEF. Two Essays by Karl Adam, Professor in the University of Tübingen. The Macmillan Company, New York. 1930. Pp. 80.

Anything prosaic or commonplace from the author of *The Spirit of Catholicism* is unthinkable. In this little volume of eighty pages Dr. Adam condenses the answers to two of the vital religious questions of our day.

In "Christ and the Western Mind" the author attempts through an outline of the various currents of Christian influence on the stream of life, to show what contribution in particular, as opposed to the Grecian and the Roman, the Germanic peoples have made. This he expresses in the phrase "a creative activity of spirituality". To transfer the eternal and divine to the plane of the temporal and the terrestrial was peculiar to Germanic thought. Dr. Adam in this connexion refers to scholasticism as "the ambitious attempt of Western Europe to become conscious of itself as far as possible, to render sensible to itself the truths of revelation as held not only by faith but by reason, to transpose the word of God from its sublime transcendence to a sort of immanence in the human mind". Germanic Christianity thus attempted to make religion into a present living force.

However, there developed in Western Europe certain definite trends incompatible with Christianity and leading away from Christ, even before the day of Luther. The withdrawal from Christ's Kingdom was gradual and progressive. Not the least factor was the atrophy of theology, which did not keep pace with science. As a result, instead of being the handmaid of theology, philosophy sought to be its master. Those virtues that contributed so much to

the life-giving stream of Christianity became by exaggeration intellectual pride, megalomania, and blind worldly indulgence. Thus there arose disaffection and, from disaffection, division.

Not only does Dr. Adam ascribe to these tendencies a certain destruction of Christianity but also the destruction of the image of Christ. The principle of unbelief, manifest in researches about Him, stirred the attack upon Christ. Thus it came about that states and significant political movements were even actuated by hatred of Christ.

Dr. Adam lends his authority to the belief that the Western mind is still drifting from Christ. Unlike Spengler, however, he recognizes two forces which may arrest this drift, God and the soul. These make prophecy of ultimate eventuality incongruous. Dr. Adam appeals to the West to retrace its steps toward Christ along the pathway of the supernatural, to put aside the spirit of unbelief, the self-centered autonomy of the West, the spirit of worldliness and misdirected piety. " The only remedy," he concludes," is a new life in the Holy Ghost, a return of all of us to the paradox of the supernatural, a determined assent to the poor crucified Jesus."

The second essay, " Love and Belief ", has rich apologetic content. On this side of the Atlantic all professing any form of Christianity will confess that the essence of Christ's ethical ideal is exhaustively expressed in the word " love ". But the challenge reaches us, and evidently it has reached Dr. Adam too. Does not the rigidity of dogma, the formalism of the Councils, the immense ecclesiastical apparatus and the intricate Codex Juris Canonici stifle or hinder or even kill the spirit of love? His first attempt in answering this difficulty is to show the relationship between faith and love. After establishing the utter dependence of love upon faith he shows how these processes and the machinery by which faith is preserved and made effective are after all but agencies of love.

SAN JUAN DE LA CRUZ: SU OBRA CIENTIFICA Y SU OBRA LITERARIA. Por el Padre Crisogono de Jesus Sacramentado, Carmelita Descalzo. Avila, Imprenta Catolica.

In this treatise, as the title indicates, the works of St. John of the Cross are considered in their twofold aspect, namely scientific and literary. Thus the treatise is divided into two parts. In the first part, St. John is presented as a Doctor of the Church, in the second, he is studied as a man of letters.

Father Crisogono, in the first part of his treatise, studies the sources from which St. John obtained his doctrine, and he analyzes

the nature of the mystical problems contained, and their various solutions. As the works of St. John of the Cross are eminently psychological, a view is given of the relations that existed between the soul of the Mystical Doctor and the natural world, between his soul and the supernatural world, and lastly the intimate relation of his soul with the Creator of all things.

In the second part of his treatise, Father Crisogono studies St. John as an artist. He follows out the same process as that employed in the first part. He presents, at the outset, a list of the books treating of the Mystical Doctor and also gives an indication of their literary sources. He then analyzes the relation of mysticism to beauty and points out the importance that St. John attributed to beauty in his various works. This he follows up with a study of St. John's conception of nature, which he considers both as a symbol and as a reality. But the greater part of this second volume he dedicates to the study of the literary character of the works of St. John of the Cross and he treats this theme under a twofold aspect. First he considers the prose works, then the poetry, and in both he notes their beauties and defects, using in this regard a very impartial norm of criticism. He dedicates two chapters to the most common allegories of the Saint's writings and brings this second volume to a close with a dissertation on the influence exercised by the writings of St. John of the Cross on the writers and poets of the whole world.

This, in brief, is a synthesis of the treatise of Father Crisogono. The work is well worthy of recommendation for those who may wish to acquaint themselves with the most sublime mystic of Spanish literature.

MAN AND SOCIETY. By Francis J. Haas, Ph.D., Professor of Sociology at the St. Francis Seminary and Marquette University, Lecturer in the Milwaukee School of Social Work, President of the Catholic Association for International Peace. The Century Catholic College Texts, The Century Company, New York. Pp. 480.

This impressive result of Dr. Haas's labors is intended to provide a groundwork for the study of society and its problems. The sixteen chapters of the text are arranged under six main divisions: The Individual, Social Virtues, Family, State, Property, Production, Human Welfare. The author aims to provide starting-points for advanced courses in social origins, social ethics, problems of the family, domestic and international law, wealth and human welfare, labor and rural problems. Each chapter is followed by a carefully

chosen list of references and by questions for review which will guide the student. These questions were prepared by Dr. John A. Lapp, Editor of the Century Catholic College Texts. An Index of seventeen pages in double column will enable the reader to turn directly to the author's treatment of any problem that engages attention. The reviewer found it most helpful.

Modern social life shows the operation of many conflicting philosophies, grave conflicts among social interests and the operation of powerful social forces which are with difficulty evaluated and which at present defy social control. The restlessness of modern thought and the course of scientific research are factors in this situation that no one may overlook. It is in a world like this that the Catholic Church is placed to carry against cosmic pressure, the certainties of Divine Revelation and those of philosophy, as the Church endeavors to adjust the interpretations of reason to those of faith. Beyond this field many policies arise which represent the judgment of the Church in respect of social problems and policies. And these are of two general kinds. We find first social policies authoritatively set forth and joyfully accepted for our guidance. This is the great rôle of Papal pronouncements such as that of Pope Leo in *Rerum Novarum*. The second kind of policy is that found among Catholic scholars and observers where problems of interpretation arise. Thus, for instance, while the moral sanction of a minimum wage is beyond question, we may have many different judgments as to procedure in an economic system which has developed without much regard for fundamental ethical principles other than those which economic life proposes perhaps as an economic necessity.

If we take into account the family, the state or industry, we find the divisions of thought referred to appearing in interpreting facts and in directing social action toward a desired ideal. There are few who are satisfied to-day with the condition of either the state or the family. The irresistible forces of life have turned each of them far away from the ideal and have given occasion for complaint and efforts at reform that are of grave concern. Social interests have moved along in a haphazard way. Specialists of every kind with or without a professed philosophy offer interpretations and remedies that in the aggregate are baffling. How is the busy priest who cannot be indifferent in the overwhelming situation to inform himself as to the interpretation of Divine Revelation, Catholic philosophy and policy as they come to expression in a thousand ways. If he is to view the situation adequately, he will need information as to details and policies, in respect of what is final in Catholic thought and what is open to discussion and experiment.

It is possible, of course, to gather a library and undertake the work. We have a body of literature that is available. But we have in this work of Dr. Haas a single volume done by a competent and experienced man who brings before the reader a bewildering array of information and interpretation worthy of the highest commendation. Judged by the background which has been hurriedly sketched, *Man and Society* offers signal service of which we have had serious need. It is refreshing to find that Dr. Haas's literature on social origins is carefully selected and his views are in accord with the results of discriminating scholarship in that field. The reader may trust in this way the treatment of the development of the family, the state, property, and ethical concepts.

We know of no other volume available in English to one interested in the relation of the Catholic Church to modern social conditions that can be compared to *Man and Society* for the service that it aims to render. It is not necessary to agree with Dr. Haas in all of his interpretations and proposals. Undoubtedly there are many who may be in disagreement with him here and there, but this is secondary. As a source of information over a wide field and as an exposition under due reservations of Catholic thought and policy the work has first-rate value that no one may overlook. This will be seen readily by any reader who will start with the Index and find the treatment of problems in which he is directly interested.

The notice of this work has been written from the standpoint of its promise of service to the priest and to those who wish to know the trend of Catholic thought and policy in present-day social life. The author's Preface, however, indicates that the work is prepared primarily for students. Judged from this standpoint it may be said that the work is not primarily a treatise in theoretical sociology or a discussion of social processes: it is chiefly an ethical interpretation of relations of man and society along lines that our major texts in sociology cannot leave untouched.

THE SWORD IN THE SOUL. By Roger Chauvire. Translated by Ernest Boyd. With a Preface by James Stephens. Longmans, Green & Co., New York.

Irish troubles have often furnished the theme of French novelists, but Chauvire is among the very few who understand and interpret the Irish. He lived through the war, Easter Week, the Sinn Fein days, the Black and Tan tragedies, and the negotiations which culminated in the establishment of the Irish Free State. His characters are gifted with the art of dialogue, and they bare their souls as they sacrifice everything for Ireland or for the cause of the English

ascendancy. They all appear: squire and landlord; the youth who lived up to the traditions of the O'Byrnes of the Wicklow Hills and was shot instead of going to America; the discreetly patriotic priest who went Sinn Fein; the Celtic enthusiast who lived in the past and died as in the past; the Anglo-Irish heiress who suffered an unhappy marriage but selected a spouse loyal to the king; the soldier on furlough from Flanders who went to death with boys of Easter Week; and the indiscreetly nationalist sister of the priest who married her rebel on the eve of his execution. It is a sad tale of a race trained by centuries to accept trouble as its fate and sorrow with a degree of care-free happiness. It will leave no Gael unmoved. As for other readers, they will understand the tenacity with which the garrison has clung to its lands and social position. They will appreciate the Irish tradition of rebellion, of plantation, of execution, of exile, and of men on the run which has followed Kathleen Ni Houlihan in the various risings in the North and in the South.

The sorry part, as M. Chauvire unfolds the story, is not the rebel's dying for his country, but the Irish soldiers' dying for England in the trenches of France. The men in the dugout tell why they joined up: one followed Larkin in the big strike and was just out of jail and outside the employers' pale; another was urged by the priest who stayed at home; one wanted to see the world; another visioned better support for his family, not realizing that his allowances bought porter at Hanrahan's; and still another was drunk and took the "King's shilling". When things went wrong, it was the damned Irish; but on a good stroke, they became the British troops. And as in Ireland, they were lead by Englishmen, by Protestants and by Orangemen. It was the war and the trenches and the olden spirit rather than German intrigues which led to the Easter rising.

DE SOTO AND THE CONQUISTADORES. By Theodore Maynard. Longmans, Green & Co., New York. 1930. Pp. 297.

Professor Maynard of Georgetown University, a distinguished English convert, litterateur and poet, presents in *De Soto* an unusually well written survey of the explorations and conquests of the Spanish conquistadores, with special emphasis on the romantic career of De Soto. It is profitable reading which will introduce one to the founders of the Spanish colonies at Darien, Nicaragua, Peru, Mexico and Florida, as it makes clear the motives, religious and mercenary, of the Spanish heroes without minimizing the brutality of the conquest and the desperate rivalries and intrigues of the leaders. In a sense it is a sordid as well as a brilliantly romantic picture which is portrayed. The author is at his best in descriptive passages and in

pen sketches of Almagro, Pedrarias, Cabeza de Vaca, Moscoso, Balboa, and Pizarro. De Soto lives much in the fashion of the new biography as an adventurer in Darien, as a fighter against the rebels, Gonzalez and Cordoba, as a lieutenant of Pizarro, as the lover of Pedrarias's heiress, and as a forlorn wayfaring explorer from Florida across river, morass and dense timber of the marshes of the Mississippi which brought him fame and a fatal fever. The death of De Soto and his burial in the stream of the Father of Waters is depicted with touching sadness. And De Soto was a typical Spanish explorer: avaricious for gold, deeply religious even to spirituality, forceful, courageous, chivalrous, bold in conduct, cruel, and in a sense unmoral. Yet the volume fails to hold the reader as one might anticipate. It lacks the historical trademark, despite a full bibliography. It is doubtful if an historical student's information will be materially augmented or his viewpoint influenced. Indeed the author probably wrote for the layman and the amateur. Again there is the burden of details, of names strange to a North American ear, and a mass of irrelevant material. This prevents the easy flow of a stirring tale.

PHILOSOPHY OF VALUE. By Leo Richard Ward, C.S.C. New York: The Macmillan Company. 1930. Pp. 263.

Dr. Ward examines the status of the value problem in a crisp, vigorous style, and undertakes a constructive theory. The book was prepared for the press before Professor Laird's work on *The Idea of Value* appeared. But we doubt if the study of Professor Laird's presentation would have led to more than slight modification of the volume. Every modern work on the subject has been examined; the extensive bibliography completely covers the field. In addition, the writings of Aquinas are extensively quoted and an effort made to draw a value theory from them. The confusion prevailing about the whole subject of value has made it difficult to reduce the various theories to anything systematic. We are led through a series of jerky questions.

After gathering the current doctrines on value, we are carried from value to God. The author's view (as noted in a footnote at page 74) is to the effect that if the more lasting and greater things exist and in such a way as they may exist, they are objects of avid concern; and thus if they exist and in such way as they may exist, they enter into the philosophy of value. This seems to mean that if a thing exists, it is good, and it is good in as far and in such way as it does exist. If it is good, it is desirable; if it is one of the greater goods, then it is avidly desirable and enters the philosophy of value. An-

other point stressed in the value philosophy is action. Do we act because of value? Value, we observe (p. 151), may be said to be what action is aimed at. Value is the capacity of any being to be the end of action. God is the end of action for all things, and thus is supreme value. By a summary such as this, value is brought into line with traditional philosophy.

We may inquire: Is this what it has all been about? Have the moderns disputed, only to discover that they are going over, in new terms, ground mapped out centuries ago? Certainly this was not the intention of Bertrand Russell and others of that ilk. Somewhere, in the remote recesses of the values they hope to find support for their agnosticism and their rejection of accepted moral values. Dr. Ward has done well to reëstablish value in its true place among the realities.

ABOUT THE OLD TESTAMENT. Archbishop Alban Goodier, S.J. New York, Benziger Brothers. 1929. Pp. viii + 196.

The purpose of this little volume is to give a short account of the Old Testament to serve as a basis to the reading of the Bible. The author briefly explains what the Old Testament is and its making and in subsequent chapters he analyzes the Historical, Poetical and Prophetical Books. In a second part he gives selected readings for the use of young people so that they may become familiar with the language and thoughts and also for the use of those who would wish to meditate on them without having to read the entire Bible.

This work is very practical. The tendency in our seminaries is to have the students read the Bible rather than spend most of their time in discussions about authenticity, integrity and reliability, problems for which they are not yet ready. *About the Old Testament* is a step in the right direction. Let us first know and understand the word of God well and we shall be able to defend it more efficaciously.

THE OLD TESTAMENT CALLING! Lady Elsie Lindsey Smith. New York, Benziger Brothers. 1929. Pp. 203.

This is not a didactic treatise on the Old Testament but a series of meditations occasioned by various occurrences in our daily life. The meditations were started by the appearance of a Jewish family at a tea-shop in London. This evoked a whole trend of thoughts. The author starts from the vocation of Abraham and goes down through the centuries with the Patriarchs, Moses, the Judges, the Kings and the Prophets. It is a charming little volume which reads very easily and is full of novel adaptations. Its great merit is

perhaps to take the Old Testament from the realm of theory and make it live again among us. Under the pen of the author, the Old Testament does not appear any more as a book to be merely looked at as a relic of the past, but in it we feel the breathing of the Holy Spirit for our own enlightenment in the twentieth century.

ST. MARTIN OF TOURS. The Chronicles of Sulpicius Severus done into English from the French of Paul Monceaux and with an Introduction by him, by Mary Caroline Watt. Benziger Brothers, New York. Pp. xx + 260.

The purpose of the French author in publishing his translation of the Life of St. Martin was to make accessible for French readers the original of Sulpicius Severus. He utterly disclaimed for his work any pretence at throwing new light on the career or the times of St. Martin and brought it out in the hope that it would stimulate devotion and veneration to a saint who occupies such a large place in French history. Though he has admittedly allowed himself certain privileges in rearranging the text and regrouping its paragraphs, he has not materially altered either the order or the sequence of the original. The translation in this edition is a little freer than that already published in English, and as it does not make any claim to be literally exact, it may fulfil for English readers the function it was intended to perform for the countrymen of St. Martin. It is naturally a very edifying narrative, and, as a work of piety, it deserves attention.

SEEKING GOD. Meditations on the Gospels. By M. L. Digges. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. 49.

WHERE IS THY GOD? By Father James, O.S.F.C., Ph.D., Agrégé en Philosophie à l'Université de Louvain. Sands & Co., London. 1930. Pp. vi-265.

Forty-nine brief sketches in the volume entitled *Seeking God* are drawn from the four Gospels and picture the Divine Presence. They follow no particular method of meditation, but rather are desultory musings of a devout student in his efforts to enliven faith by reflexion. These cursory notes dealing with the doctrine of God as He reveals Himself in the New Testament might be called jottings.

Father James in his *Where is Thy God?* goes further and answers the problem of the Divine Presence for the individual soul. His

book takes the form of well digested sermons or lectures. He starts from the point of man's quest after happiness, and answers the problem of life by picturing the Beauty of Christ as it reveals itself in the Church, and next in the image of the Royal priesthood reflected in the lives of God's saints. Among the latter, St. Francis of Assisi is singled out as specially attractive. The author's preoccupation with philosophical studies appears throughout these reflexions, but will not hinder the adaptation of matter and form, with slight modifications, for the pulpit or platform of the Christian apologist.

GREGORIAN CHANTS. Sung by the Choir of Monks of the Abbey of Saint Pierre de Solesmes. Vols. I & II. Musical Masterpieces on Victor Records (Orthophonic Recording). Victor Co., Camden, N. J.

We have been hearing now for many years about the "Solesmes editions", the "Solesmes theory of rhythm," the "Solesmes method" of rendering the melodies of the Gregorian repertory. Heretofore it has been necessary to go to France to hear and judge at first hand the practical results produced by the recognized leaders of the Gregorian movement. Otherwise the student had to be satisfied with what could be gained from books or from hearing choirs trained by teachers reputed to know the "Solesmes method".

The Victor Company has just issued two albums, each containing six double-faced discs which will be of great value to any student of Gregorian, but especially to those who have no opportunity of hearing this kind of music frequently sung. One may read about the principles on which the Gregorian melodies have been built, about their prayerful quality, about their austere beauty, about the freedom of their rhythm, about the modes, and about all the other subjects usually included in the Gregorian course of study; but it means little unless the melodies themselves are heard in their one characteristic medium—the human voice singing. For that one must have at hand a very specially trained choir.

The records were made by the monks' choir of Solesmes Abbey in France. The monks sing this music day by day in the ordinary performance of their monastic duties. They sing no other kind of music. Outside of the religious exercises common to all monastic institutions, their lives are devoted to the study of the old liturgical manuscripts and the results of this work is brought down to the plane of actual practice in the daily singing of High Mass and of the Office. This particular choir has been formed musically and perfected by the foremost authorities in the field of Plain Chant studies—by men who have succeeded not only in applying to the

study of the ancient musical manuscripts a scientific method of determining the best readings but also in evolving an intelligible theory of rhythm which can be learned and applied by others. Their work is authoritative.

The twelve records contain some forty-four pieces selected from the Kyriale, and Graduale, and the Antiphonale. All the various forms of the old music are represented, from the highly florid chants (like the Gradual) to the syllabic chant (like the simple form of the "Salve Regina"). There are examples of the different modes —although the third seems to have been overlooked. The singing is unaccompanied.

While the monks do not lay claim to be regarded as vocalists, and the vocalism is not perhaps what could be expected from a body of professional vocalists, the tone quality is nevertheless pleasant enough. The attack, the phrasing, the breath control, and the nuances are masterly.

The chief value of the records will lie perhaps in the fact that they give us a permanent exemplification of the rhythmical theory for which Solesmes stands and which most of us have no opportunity of hearing applied in practice by the men who are responsible for them.

The recording is in the main excellent.

Literary Chat

The REVIEW never tires announcing the publication of new Missals for the use of layfolk. It extends a particular welcome to one of these entitled *Christ's Gift, the Mass*—a Sunday Missal, compiled by the Rev. Daniel F. Cunningham, Superintendent of Schools of the Archdiocese of Chicago. The special feature of this new book is that it contains *in loco* all the parts of every Mass, save the beginning and Canon. Cross references are reduced to only four. Besides this, there are in this neat and inexpensive Sunday Missal several Mass illustrations, a simple explanation of the Holy Sacrifice, a summary of Catholic belief, and many seasonal exercises of devotion. (Benziger Brothers, New York, pp. 831.)

The problem of sterilizing the mentally deficient has taken on such proportions in the modern mind that no priest can remain indifferent to it. While many vagaries and one-sided measures are brought to our attention constantly, this does not set the problem aside nor permit us to pass it by unnoticed. Pastors are necessarily interested because of the moral issues involved and because of the effect of public opinion which comes to expression among scholars and in the form of legislation permitting or prescribing sterilization in many of our states. The fact that there is fundamental disagremeent as to facts, causes and treatment of mental defectives among specialists of many kinds should halt steps toward sterilization laws, but it appears not to have done so appreciably.

In view of the present condition the National Catholic Welfare Conference has published four pamphlets which should be studied carefully by every priest. The first of them was written by the Rev. Dr. Ulrich A.

Hauber, Professor of Biology at St. Ambrose College, Davenport. (*Inheritance of Mental Defect*; pp. 46.) After briefly exposing the general laws of heredity he reaches the following conclusions. While heredity is an important contributing factor and in some cases the sole cause of mental defect, the extent to which heredity is involved is not now known. There is definite hope of more success in curing certain types of mental defects with the progress of scientific knowledge. The biologist knows very little concerning the way in which heredity acts to produce these effects. A safe eugenic program dare not overlook man's spiritual nature. The social and moral by-products of a program that is not ethically sound may create indirectly an environment productive of new bad genes faster than the old ones are removed.

Number 2 of the series was prepared by Dr. Charles Bernstein, Superintendent, Rome State School, Rome, N. Y., New York State Department of Mental Hygiene. (*Social Care of the Mentally Deficient;* pp. 38.) Dr. Bernstein estimates the number of mentally afflicted in the United States as one per cent of the general population. More than half of them require care by the state or by public or private charity. He is of the opinion that the insane and feeble-minded do not exceed one in two hundred of the population; morons are estimated at one in five hundred, while idiots and imbeciles average about one to two thousand of the population. A brief description of the care of nearly four thousand inmates in the Rome State School of New York helps the reader to visualize the problem and the methods employed in dealing with it. The author notes remarkable instances where improvement in environment, nutrition and sanitation effect marked improvement in the third generation of one family. The results obtained under his observation of three hundred and twelve children at the Rome institution over a period of ten years, all of them children of feeble-minded women, showed finally that only ten per cent were adjudged to be defective. Of the remaining two hundred and eighty, sixty per cent appeared to be normal children and thirty per cent were on the borderline. He concludes: "There is nothing to indicate that these children of feeble-minded mothers will not fill a normal place in the community. . . . Had false ideas of heredity and degeneracy prevailed and had these children been turned into an institution where the inmates were under life custody, there is hardly a doubt that they would have been branded as feeble-minded children, treated accordingly and their chances in life seriously jeopardized."

Dr. Bernstein holds that "sterilization is not going to solve what is the most important problem in dealing with our feeble-minded". "There is little of a constructive character in the policy of sterilization of the feeble-minded, since it is based largely on false assumptions." "Sterilization is not a solution but an evasion of this problem. In fact it may be a further aggravation." Dr. Bernstein quotes a statement by the Central Association for Mental Welfare in London in confirmation of his own views.

The third number of the series was written by the Rev. Dr. John A. Ryan, who takes up the moral problems involved. (*Moral Aspects of Sterilization*; pp. 28.) Dr. Ryan sketches the opinions of Catholic theologians on the morality of sterilization. Some of these hold it to be intrinsically wrong, while others, himself among them, maintain that "compulsory legal sterilization for the prevention of the birth of feeble-minded persons is not necessarily contrary to the natural rights of the individual. Therefore, it is not necessarily immoral." Since no official pronouncement on the question has come from the authorities of the Church, any loyal Catholic may freely and properly hold this opinion. Nevertheless, Dr. Ryan maintains that legal sterilization is not morally justified at the present time in the United States. He holds first that the results of feeble-mindedness do not constitute a grave danger to the common welfare, and secondly that the limitations of the effectiveness of the measure (that is, legal sterilization) are so great as to render it fatally inadequate as a

remedy for feeble-mindedness. He concludes: "No Catholic lawmaker should support this legislation, nor should any Catholic physician participate in the surgical operation which it imposes, except under protest and when refusal would entail the loss of his position or office."

Number four of the series contains a digest of legislation in the United States. (*Eugenic Sterilization in the Laws of the States*; pp. 32.) It was prepared by William F. Montavon, K.S.G., Director of the Legal Department, National Catholic Welfare Conference. Mr. Montavon brings together facts concerning state legislation, beginning with Indiana in 1907. Twenty-eight states have passed such laws. The courts held the laws unconstitutional in nine states. Twenty-three have sterilization laws still in force. Over six thousand operations had been performed in states where these laws prevail up to 1925. California leads with 4636. Mr. Montavon's digest should do much to rouse interest in the processes by which the policy of sterilization has captured the imagination of state legislators and gone ahead thoughtlessly without awaiting more reliable information which may be expected from continued research in the field.

The first three numbers of the series contain carefully selected bibliographies and a series of questions which adapt the numbers admirably for use by study clubs. The pernicious habit which pamphlets have of disappearing might be overcome if the four numbers were bound in one volume. Their authority and timeliness would surely justify the step. (*Problems of Mental Deficiency*, Numbers 1, 2, 3, 4. National Catholic Welfare Conference, 1312 Massachusetts Avenue, N.W., Washington, D. C.)

A new reprint of Dr. Fulton J. Sheen's *God and Intelligence in Modern Philosophy* brings to attention again the high praise that the volume received in the December 1925 issue of THE ECCLESIASTICAL REVIEW, p. 646. No changes in the text are indicated in the new work.

A recent writer in a business magazine made the statement that, in early days, business was conducted according to rules; later it was guided by so-called hunches; at present it is directed by facts. In every field most careful research is conducted and business policy is shaped in obedience to inescapable facts. Education has moved on in the same direction. We now find large numbers of scholars who are not satisfied with traditions but who rather demand fact investigations in the hope of shaping educational policy by them as far as this is found practicable. There are, of course, many questions of Philosophy, Psychology and Pedagogy involved. Wisdom will try to hold what is good in tradition and to assimilate what is good in the results of fact study.

In line with this development educational research bulletins are published ten times a year (once a month except during July and August) at the Catholic University of America. Ten numbers constitute a volume. Numbers 2 and 3 of volume V appear in one issue for February and March, 1930. It is *A Survey of the Literature on the Reading Interests of Children of the Elementary Grades.* (Sister M. Celestine, O. S. U., Ursuline Academy, Cleveland, The Catholic Education Press, 1326 Quincy Street, N.E., Washington, pp. 114.)

The study is particularly interesting since it undertakes to sound the deeper nature of the child and discover the elementary qualities that motivate and determine its interests. We meet here a study of facts as regards the reading of children. The investigation shows that the interests of boys and girls diverge at about the age of nine. Between nine and thirteen, boys are interested in stories having a pronounced dramatic element and a spirit of adventure. Girls display a desire rather for stories depicting pleasant home and school life. Biography, history and travel make only a limited appeal to both sexes, with slightly greater interest on the part of the boy. The latter shows interest in science at about the age of thirteen, but the girl does not. Poetry makes greater appeal to her. Girls read more than boys, but the latter have a wider range of interests. It

appears that libraries throughout the country and teachers as well are endeavoring to devise means to stimulate the interest of children in wholesome reading. That results of the kind found in this work may be of great value to priests and to our teachers who are actively engaged in forming the taste and character of children is self-evident.

Priests who are seeking a simple, practical aid in saying their daily Office with devotion and profit may be confidently recommended to provide themselves with *A Summary of the Psalms and Canticles of the Breviary,* just published by The Dolphin Press, 1722 Arch Street, Philadelphia. It makes a wee bit of a pamphlet of 28 pages, printed on thin Bible paper of a size and bulk to lie snugly next to the cover of any Breviary, ready for reference whenever needed. In a couple of lines it gives the character and thought of each Psalm and Canticle of the Divine Office for Sunday, Monday and every other day of the week. A tiny thing that is bound to make for more prayerful and understanding reading of the Divine Office, by every priest who will get it and keep it in his Breviary.

Father Bede Jarrett, O.P., undertakes in a little volume to deal with the problem of providing for young men a kind of spiritual treatise which will appeal to them. His happily-chosen title, *The Space of Life Between,* refers to the period between childhood and maturity, when they are shy, self-conscious, sensitive to religious ideals and too perplexed to see their way. In an Introduction in the form of a letter to a boy the author undertakes to prepare for the latter a discussion of spiritual truths originally suggested by the boy's father who died in an accident. Everyone of the forty-five very short chapters touches on problems of spiritual and social life with which an average boy will have to deal. Illustrations, vocabulary and the tone maintained throughout give the book a decided charm and hold it very close to its purpose. It is most admirably adapted for spiritual reading at the time of a retreat. This is said in no perfunctory way but as an appeal to retreat masters to create the opportunity for young men to know and appreciate Father Jarrett's work. And beyond that, pastors who interest themselves sympathetically in the spiritual and moral questions that harrass young men will find many occasions to speed the book on its benevolent mission. (The Macmillan Company, N. Y.; pp. 194.)

Striking evidence of the worth of *The Holy Sacrifice of the Mass,* by the Rev. Dr. Joseph J. Baierl, is found in the fact that it has been republished in its eighth edition and its circulation has reached 50,000. It is a booklet of 158 pages, well bound and printed on durable paper and it is well illustrated in color. Dr. Baierl adopts the form of question and answer. Each question is explained somewhat in detail and the explanation is then reduced to a brief form which can be easily remembered. Apart from the treatment of sacrifice in general and the Holy Sacrifice of the Mass in particular, which are essential, the value of the work is greatly enhanced by the treatment of the details of the liturgical regulation of the Holy Sacrifice. Although the author tells us that the little volume is intended for children of the fourth and fifth grades and possibly for converts, one need not hesitate to say that any adult will find it most interesting and instructive. (The Seminary Press, Rochester, New York.)

Akin to the foregoing is a paper-covered booklet by the Sisters of St. Joseph of Philadelphia, entitled *The Objective Teaching of the Holy Sacrifice of the Mass.* A new impression of this illustrated brochure has been made in order to meet the demand for it by priests and teachers who have found it very practical in helping the pupils of our schools to visualize the sublime Sacrifice of the Mass. This aid to the understanding of the Mass is published in conjunction with a set of helpful Mass Charts that have been prepared by the same Sisters of St. Joseph, who have published maps for Scripture Study as well. These

series of drawings are designed by experienced teachers who know how to catch and hold the learner's interest, and so invest the lessons of the Catechism and the Bible with life values and everyday application. (The Dolphin Press, Philadelphia, pp. 74.)

We owe to Father Joseph Rickaby, S.J., a booklet of 64 pages containing short meditations and prayers for frequent communicants. Learning, experience, and a spirit of deep piety will be found in it. A most effective defence of daily Communion and a helpful interpretation of the effects which appear through its action are given to us. The booklet comes very near to a positive answer to a haunting question: "Why do I not make progress in spiritual life?" Devout souls naturally look for results of their piety in daily life. Fr. Rickaby describes these results in a most encouraging way, in the terms of everyday experience.

The Ratisbon house of Frederick Pustet Co., Inc. (New York and Cincinnati) has just published the fourteenth edition of the small *Missale Romanum* (four by six inches). It is brought down to date as of midsummer of this year. Students in our seminaries and others who follow the Latin Proper of the Mass every day will find the volume as beautiful as it is convenient. It is the acme of book-making, both in elegance and in durability.

We welcome the *Church Seasons Calendar* which is a four-color production by a former New York artist who is now a priest of the St. Paul Archdiocese. Beginning with Advent of 1930, it runs to Advent of 1931, and contains six sheets (nine by sixteen) with an ornamental heading on each. Fast days are indicated by one kind of symbol, and abstinence days by another. Advent, Christmastide, pre-Lent and Lent, Eastertide, Whitsuntide, each bears its own color, and the color of the vestments is shown in the day numerals. The clergy will find on what days Requiem Masses may be said, and other useful information. All in all, we have here an entirely new and beautiful liturgical calendar, for presbytery, sacristy and convent. (The Rev. J. W. Brady, 244 Dayton Avenue, St. Paul, Minnesota.)

Priests who are seeking a highly suitable and at the same time most useful and Catholic gift to groups of their parishioners would do well to consider the *Catholic Art Calendar*, published by the Extension Press, 360 N. Michigan Avenue, Chicago. This Calendar is in every way appropriate as a Christmas gift. Besides, one has the great satisfaction of knowing that the proceeds from the sale of this excellent Calendar greatly help the cause of The Catholic Church Extension Society.

The REVIEW wishes to express its cordial felicitations to the Society on the occasion of the Silver Jubilee of its fruitful service in behalf of our home missions. *Ad multos annos, plurimosque annos!*

The expected definition of the Assumption of Our Lady with the reopening of the Vatican Council, is arousing new interest in the traditional belief, the history of which was summed up some twenty years ago for English readers by the able American hagiographer, Father Holweck of St. Louis. Father Raphael O'Connell (*Mary's Assumption.* America Press, New York. 1930. Pp. vii—166) throws fresh light upon the meaning and development of the doctrine which is dear to the heart of every Catholic; for devotion to the Mother of God is intimately bound up with faith in and love for her Divine Son. Our author knows how to place the story of Our Lady's death and assumption into heaven in popular form without lessening the critical weight of the arguments adduced for the belief through the ages since Apostolic faith began to take definite form in the minds of the faithful.

Father O'Connell is particularly happy in his statements and summary, inasmuch as he avoids apodictic setting aside of writers who have thrown doubt upon one phase or another of the ancient records. He gives a fair estimate of the apocryphal writings,

and the traditions of the Latin and Greek churches, crystallized in the Sacred Liturgy. The discussion of the place, Ephesus or Jerusalem, which claims the possession of Mary's tomb, is notably instructive in this respect. Priests, religious, and all lovers of Mary will find light and joy in the reading of this volume.

From the eminent Jewish convert writer, Miss Levy, comes a new set of *Heart Talks.* (*Heart Talks with Mary.* Rosalie Marie Levy, New York.) Her *Talks with Jesus,* in three series, published in delightful handy form, must have helped many a thoughtful traveller on the journey to heavenly things and places of the heart. A collected treasury of devotional gems from and to the Immaculate Heart of Mary will do no less, especially for the young. We need such aids to devotion just now more than ever, as the world seems to claim a larger share of earthly attractions since the destructive world war.

Books Received

SCRIPTURAL.

ST. PAUL AND HIS TEACHING. Being Lectures Delivered at Aberdeen, 1928-29, under the Auspices of the Aberdeen Diocesan Branch of the Catholic Truth Society of Scotland. Edited by the Rev. C. Lattey, S.J. (M.A., Oxon.), New Testament Professor at Heythrop College, Oxon.; Editor of *The Westminster Version of the Sacred Scriptures,* etc. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 159. Price, $1.35 *net.*

THE APOCALYPSE OF ST. JOHN. With Expositions of Each Chapter. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Rev. T. E. Bird, D.D., Ph.D., Vice-President and Professor of Sacred Scripture at Oscott College, Birmingham. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 176. Price, $1.35 *net.*

THEOLOGICAL AND DEVOTIONAL.

THE APPOINTMENT OF PAROCHIAL ADJUTANTS AND ASSISTANTS. A Dissertation Submitted to the Faculty of Canon Law of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Both Laws. By Clement Vincent Bastnagel, Priest of the Diocese of Indianapolis. (*Canon Law Studies,* 58.) Catholic University, Washington, D. C. 1930. Pp. xv—257.

JESUS AND MARY. Being a Series of Sermons Preached on Various Occasions. By the Rev. A. M. Skelly, O.P. B. Herder Book Co., St. Louis and London. 1930. Pp. vii—294. Price, $2.00 *net.*

ANIMA CHRISTI. By Francis P. LeBuffe, S.J. (*"Let Us Pray" Series,* I.) America Press, New York City. 1930. Pp. 30. Price, $0.30.

THE BLESSED TRINITY. By the Most Rev. Richard Downey, Ph.D., D.D., Archbishop of Liverpool. Introduction by the Most Rev. Neil McNeil, D.D., Archbishop of Toronto. (*Treasury of Faith Series,* 4. General Editor: The Rev. George D. Smith, Ph. D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1930. Pp. xi—90. Price, 0.75.

THE EUCHARISTIC SACRIFICE. By the Rev. B. V. Miller, Ph.D., D.D., late Professor of Dogmatic Theology at St. Mary's College, Oscott. (*Treasury of the Faith Series,* 24. The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1930. Pp. 93. Price, $0.75.

SYSTEMA SACRAMENTARIUM quod ex notionibus de sacramentis in genere exaravit et composuit Johannes Bapt. Umberg, S.J., Professor in Universitate Oenipontana. Felizian Rauch, Innsbruck. Price, 2 *Mk.* 40.

SEX EDUCATION AND TRAINING IN CHASTITY. By the Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., Capuchin College, Catholic University of America. With a Foreword by the Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati; Chairman, Department of Education, National Catholic Welfare Conference, Washington, D. C. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xxxix—540. Price, $3.90 *postpaid.*

MARY'S ASSUMPTION. By Raphael V. O'Connell, S.J. America Press, New York. 1930. Pp. ix—166. Price, $1.50.

EUCHARISTIC WHISPERINGS. Being Pious Reflexions on the Holy Eucharist, and Heart-to-Heart Talks with Jesus in the Blessed Sacrament. Adapted by Winfrid Herbst, S.D.S. from the German of Ottilie Boediker. Vol. V. Society of Divine Word, St. Nazianz, Wisconsin. 1930. Pp. ix—124.

SIX SACRAMENTS. Being Papers on the Sacraments in General, Baptism, Confirmation, Penance, Holy Orders, Matrimony, and Extreme Unction. Read at the Summer School of Catholic Studies held at Cambridge, 27 July—5 August, 1929. Edited by the Rev. C. Lattey, S.J., M.A., New Testament Professor at Heythrop College, Oxon.; Editor of *Catholic Faith in the Holy Eucharist,* etc. Sheed & Ward, London, E.C. 4; B. Herder Book Co., St. Louis. 1930. Pp. 294. Price, $2.50 *net.*

RELIGIEUX ET RELIGIEUSES D'APRÈS LE DROIT ECCLÉSIASTIQUE. Par J. Creusen, S.J., Professeur de Théologie Morale et de Droit Canonique. Quatrième édition, corrigée et augmentée. (*Museum Lessianum* — Section Théologique, N° 11. Publications dirigées par des Pères de la Compagnie de Jésus, Louvain.) Museum Lessianum, Louvain. 1930. Pp. xv—300. Prix, 24 *fr.*

THE FIRST INSTRUCTION OF CHILDREN AND BEGINNERS. An Inquiry into the Catechetical Tradition of the Church. By the Rev. Joseph V. Tahon, Missionary of the Immaculate Heart of Mary, Scheut, Brussels. Translated from the French by E. V. B. M. and edited with an Introduction by the Rev. F. H. Drinkwater. Sheed & Ward, London, E.C. 4; B. Herder Book Co., St. Louis. Pp. 115. Price, $1.25 *net.*

PRINCIPLES OF CATHOLIC SEX MORALITY. By Dr. Rudolph Geis, S.T.D., Director of the Archiepiscopal Seminary of Freiburg im Breisgau. Translated and edited by Charles Bruehl, Ph. D. With a Preface by Dominic Pruemmer, O.P., S.T.D. Joseph F. Wagner, Inc., New York; B. Herder, London. 1930. Pp. xix—105. Price, $1.25 *net.*

MARY'S ASSUMPTION. By Raphael V. O'Connell, S.J. America Press, New York. 1930. Pp. vii—166.

HEART TALKS WITH MARY. Compiled by Rosalie Marie Levy, author of *Heart Talks with Jesus, The Heavenly Road, Why Jews Become Catholics,* etc. R. M. Levy, Box 158, Sta. D, New York. Price, *postpaid:* blue suède, $1.10; cloth, $0.80.

LITURGICAL.

DONA EIS REQUIEM. Office and Mass for the Dead, in Latin and English, with Burial Service and Indulgenced Devotions. Excerpted from the *Voice of the Church* and the *Pocket Missal,* and arranged by Father Aloysius, O.S.F.C. M. H. Gill & Son, Ltd., Dublin. 1930. Pp. 104. Price, 2/- *net.*

MISSALE ROMANUM ex Decreto Sacrosancti Concilii Tridentini Restitutum S. Pii V Pontificis Maximi Jussu Editum Aliorumque Pontificum Cura Recognitum a Pio X Reformatum et Benedicti XV Auctoritate Vulgatum. Editio XIV juxta Typicam Vaticanam. Frederick Pustet Co., Inc., Ratisbon, New York and Cincinnati. 1930. Pp. 1244. Price, $6.00.

CHRIST'S GIFT, THE MASS. An Illustrated Missal for Sundays and Holy Days. With a New Arrangement of All the Parts of the Mass in Their Proper Order. Edited by the Rev. Daniel F. Cunningham, Superintendent of Schools, Archdiocese of Chicago. Preface by the Right Rev. B. J. Sheil, D.D., Auxiliary Bishop of Chicago. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xiv—831. Price, $1.20; to schools only, $0.90 *net*.

LITURGIA. Encyclopédie Populaire des Connaissances Liturgiques. Publiée sous la Direction de l'Abbé R. Aigrain, Professeur aux Facultés Catholiques de l'Ouest. Collaborateurs: Abbé R. Aigrain; Mlle M.-L. Baud; Abbé P. Bayart; Rme dom F. Cabrol, abbé de Farnborough; F. Cimetier, P.S.S.; Abbé G. Duret; François Eygun; Chanoine Frézet; Abbé Gaucheron; Dom L. Gougaud, O.S.B.; Abbé Ch. Grimaud; R. P. Marie-Hugues Lavocat, O.P.; R. P. Arsène Le Carou, O.F.M.; Dom Gaspar Lefebvre, O.S.B.; R. P. A. Molien, de l'Oratoire; Abbé H. Raugel; R. P. M. J. Rouët de Journel, S.J.; Dom Maur Sablayrolles, O.S.B.; R. P. Salaville, A.A.; et P. Vigué, P.S.S. Bloud & Gay, Paris–6e. 1930. Pp. xv—1141. Prix, 57 *fr.*

PHILOSOPHICAL.

EDUCATIONAL PSYCHOLOGY. By Jules de la Vaissière, S.J. Authorized translation from fifth French edition by S. A. Raemers, M.A., Ph.D., of the Department of Philosophy, University of Notre Dame. B. Herder Book Co., St. Louis and London. 1930. Pp. xi—385. Price, $2.75 *net*.

SCHOOL DISCIPLINE AND CHARACTER. By Sister Mary Jutta, O.S.F., M.A. Introduction by Edward A. Fitzpatrick, Ph.D. (*Marquette Monographs on Education*, No. 6. Edward A. Fitzpatrick, Editor.) Bruce Publishing Co., New York, Milwaukee, Chicago. 1930. Pp. 324. Price, $2.00.

INTRODUCTION TO METAPHYSICS. By Charles C. Miltner, C.S.C., Ph.D. and Daniel C. O'Grady, Ph.D. Macmillan Co., New York. 1930. Pp. 270. Price, $2.25.

THE EVENING OF LIFE (Compensations of Old Age). Translated and Condensed from the Original French of Monsignor Baunard. By John L. Stoddard. Bruce Publishing Co., Milwaukee, Chicago, New York. 1930. Pp. xvii—304. Price, $2.00.

I SINDACATI INDUSTRIALI. Cartelli e Gruppi. Francesco Vito. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Terza: Scienze Sociali, Vol. IX.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. viii—344. Prezzo, Lire quindici.

AN INTERPRETATION OF FRANCIS THOMPSON'S HOUND OF HEAVEN. By Sister Mary de Lourdes Macklin, M.A., Sisters of Charity of Nazareth. Preface by Brother Leo. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. viii—55. Price, $0.64; $0.48 *net* to schools.

HISTORICAL.

MARTIN LUTHER, HIS LIFE AND WORK. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Adapted from the second German edition by Frank J. Eble, M.A. Edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. 1930. Pp. x—609. Price, $5.00 *net*.

CHURCH HISTORY. A Complete History of the Catholic Church to the Present Day. By the Rev. John Laux, M.A. With illustrations and maps. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xix—620. Price, $2.25; $1.69 *net* to schools.

WHITE HORSEMEN. The Story of the Jesuit Martyrs of North America. By Mrs. Thomas Concannon, M.A., D.Litt. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 125. Price, $0.90 *net*.

THE CHURCH OF THE EARLY CENTURIES. By Professor Amann. Translated by E. Raybould, Ph.D. (*Catholic Library of Religious Knowledge*, XV.) Sands & Co., London; B. Herder Book Co., St. Louis. 1930. Pp. vii—242. Price, $1.35 *net*.

MISCELLANEOUS.

MARY ROSE IN FRIENDVILLE. By Mary Mabel Wirries, author of the *Mary Rose* Series, etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 145. Price, $1.10 *postpaid*.

THE HIGH ROAD. By Grace Keon, author of *Broken Paths, Just Happy*, etc. P. J. Kenedy & Sons, New York. 1930. Pp. iv—285. Price, $2.15 *postpaid*.

CHÉRIE AT SACRED HEART. A sequel to *Chérie*. By May Beatrix McLaughlin. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 188. Price, $1.35 *postpaid*.

BRASS NUCKLES. The Story of a Young Gangster who "Turned to the Right". By the Rev. Raymond J. O'Brien. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 173. Price, $1.35 *postpaid*.

MR. COLEMAN, GENT. A Romance. By Enid Dinnis, author of *Mystics All, God's Fairy Tales*, etc. Third impression. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 320. Price, $2.00 *net*.

THE BASCOMB BOYS ON THE GRIDIRON. By the Rev. H. J. Heagney. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 191. Price, $1.35 *postpaid*.

MEDIEVAL LATIN LYRICS. By Helen Waddell, author of *The Wandering Scholars*. Richard R. Smith, Inc., New York. 1930. Pp. viii—352.

BLACK SOIL. By Josephine Donovan. Stratford Co., Boston. 1930. Pp. 320. Price, $2.50.

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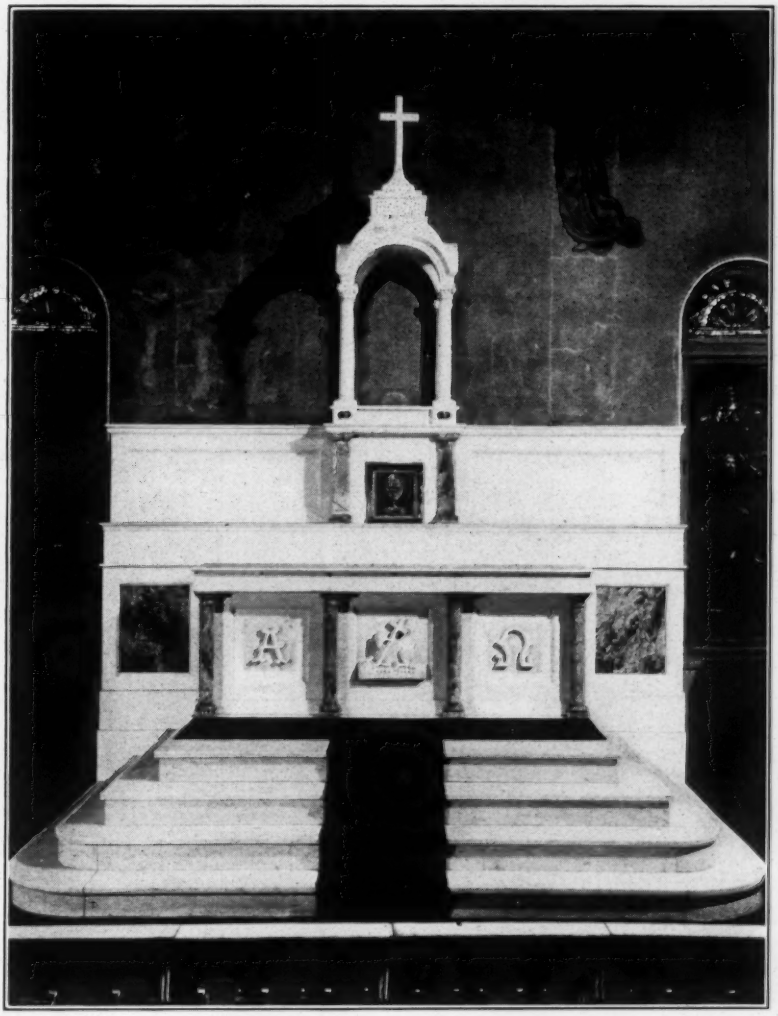

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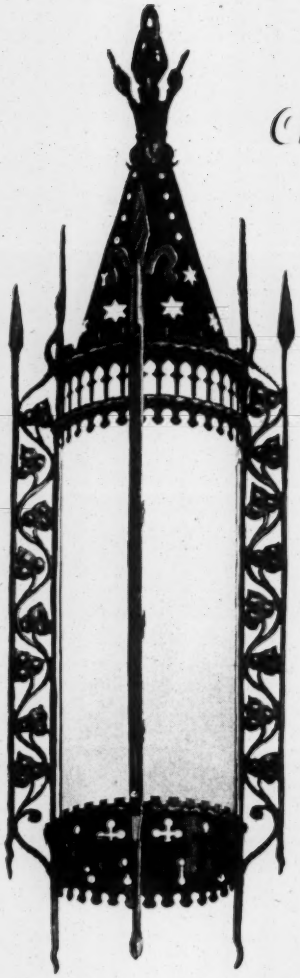

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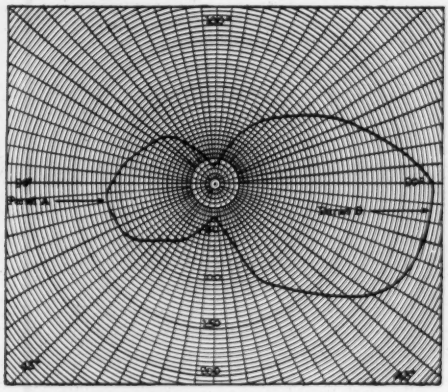

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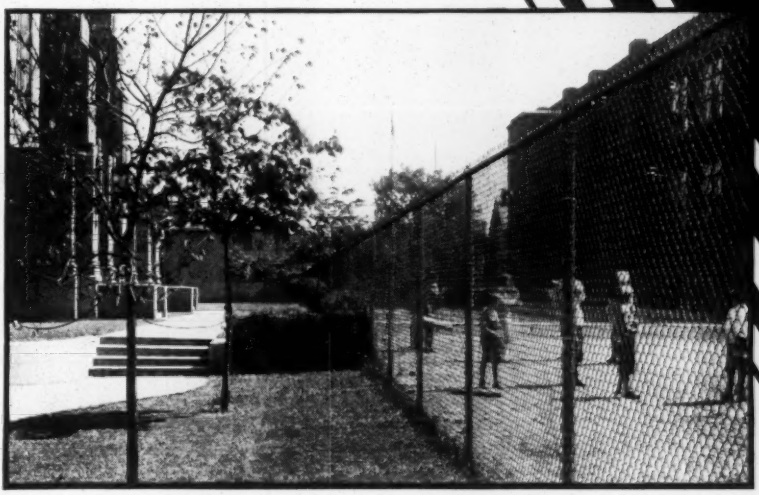

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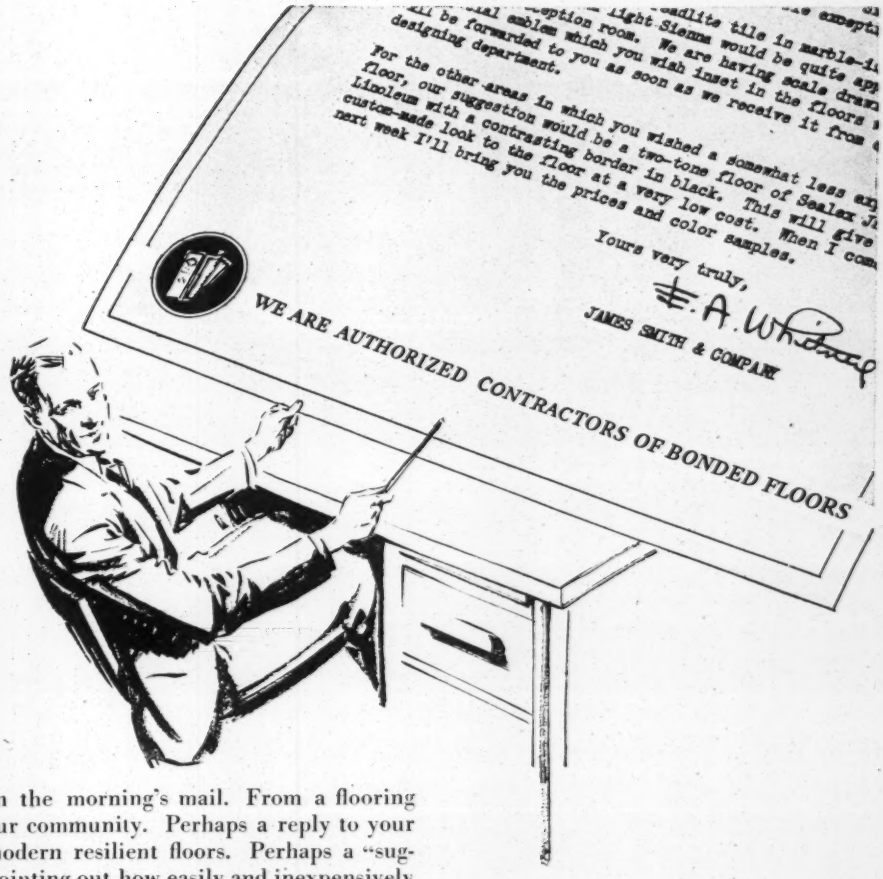
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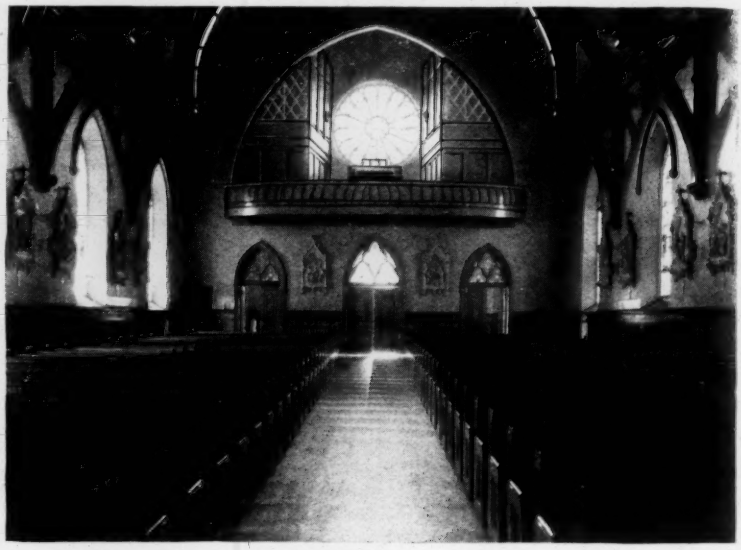

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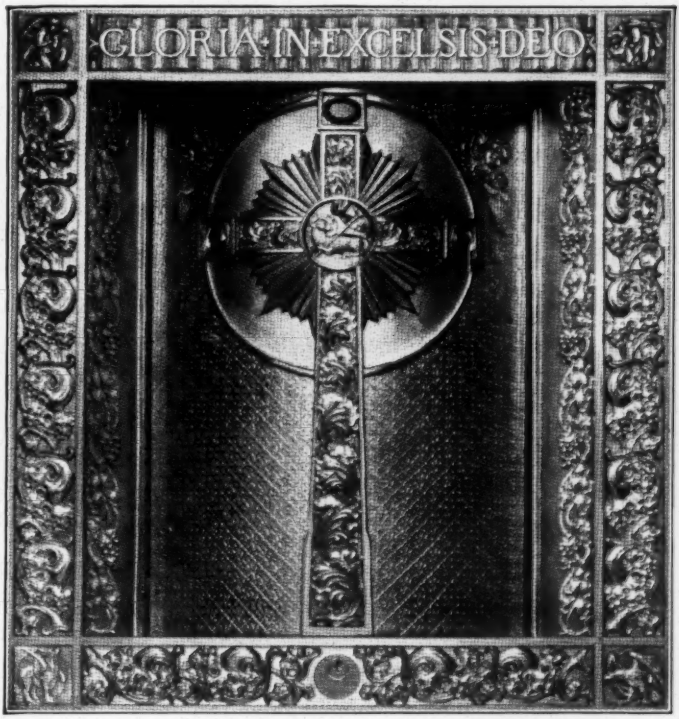

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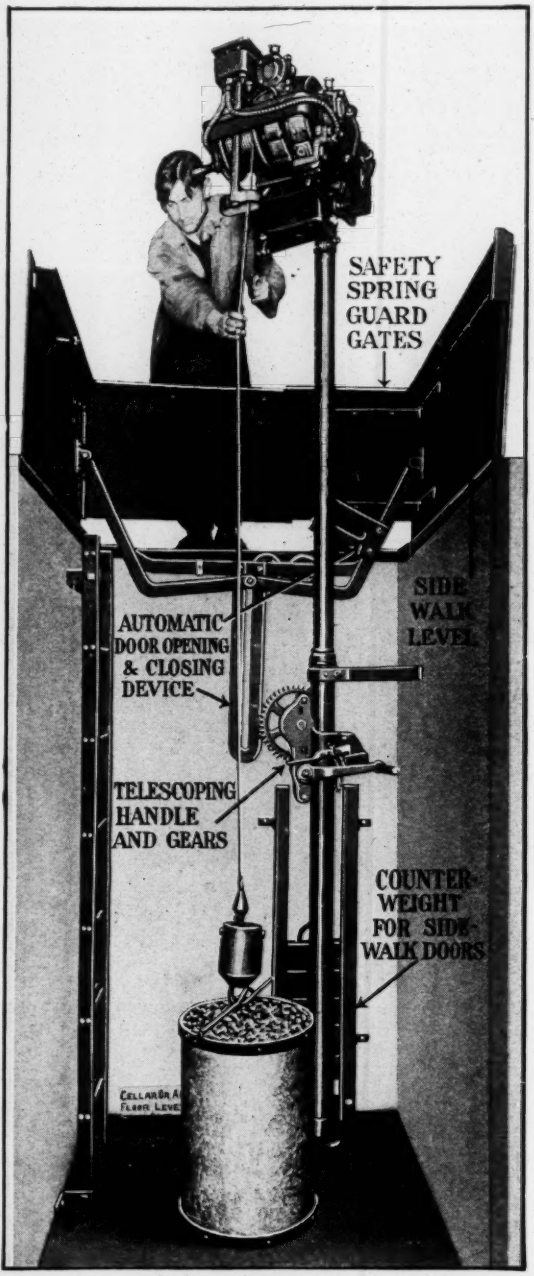
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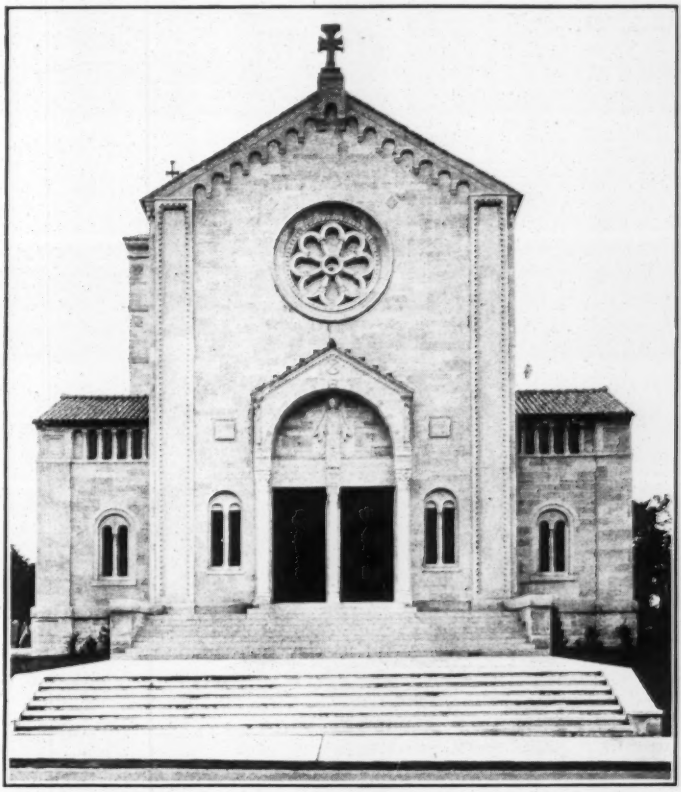

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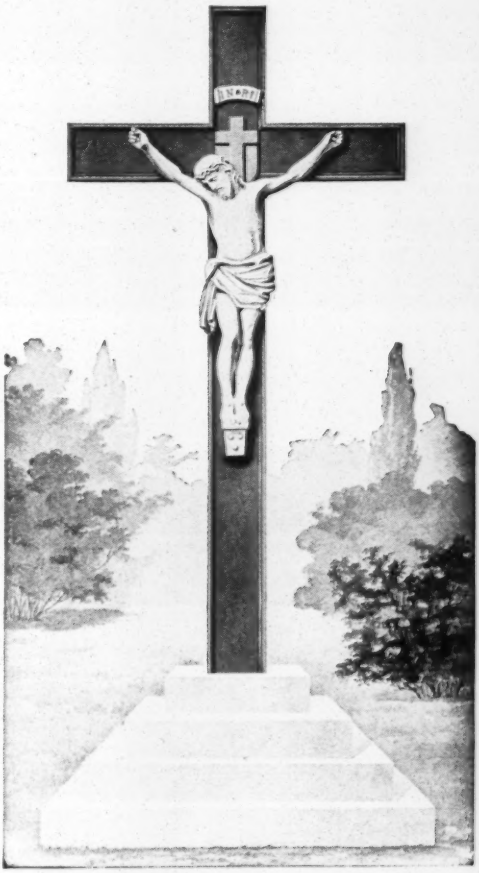

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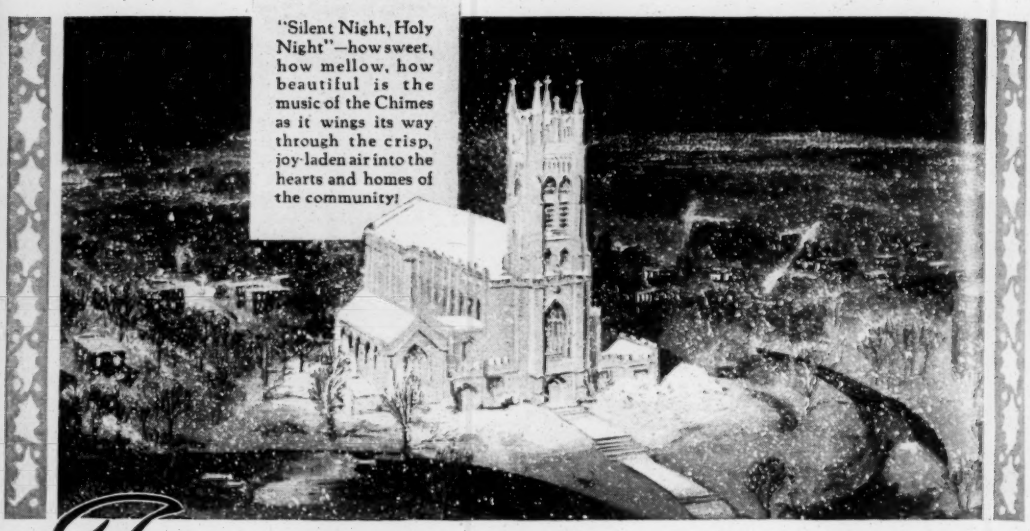
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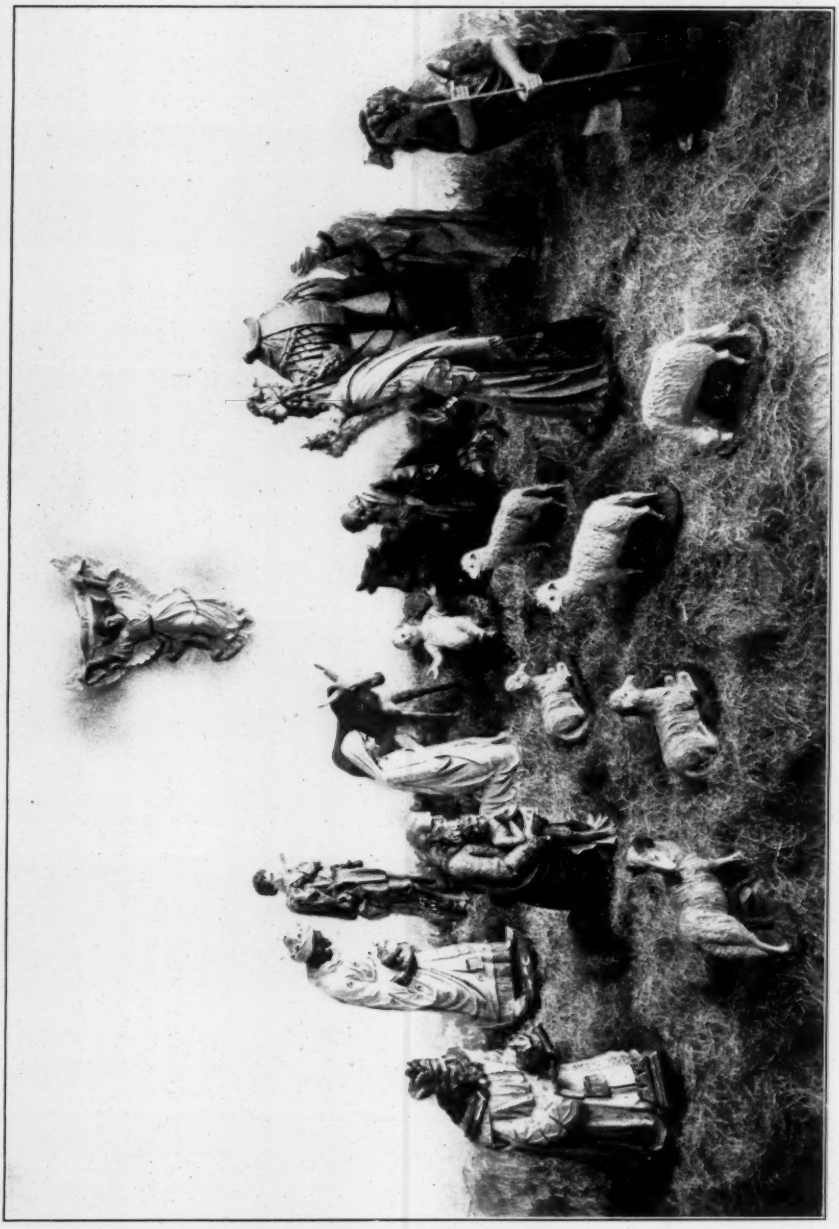

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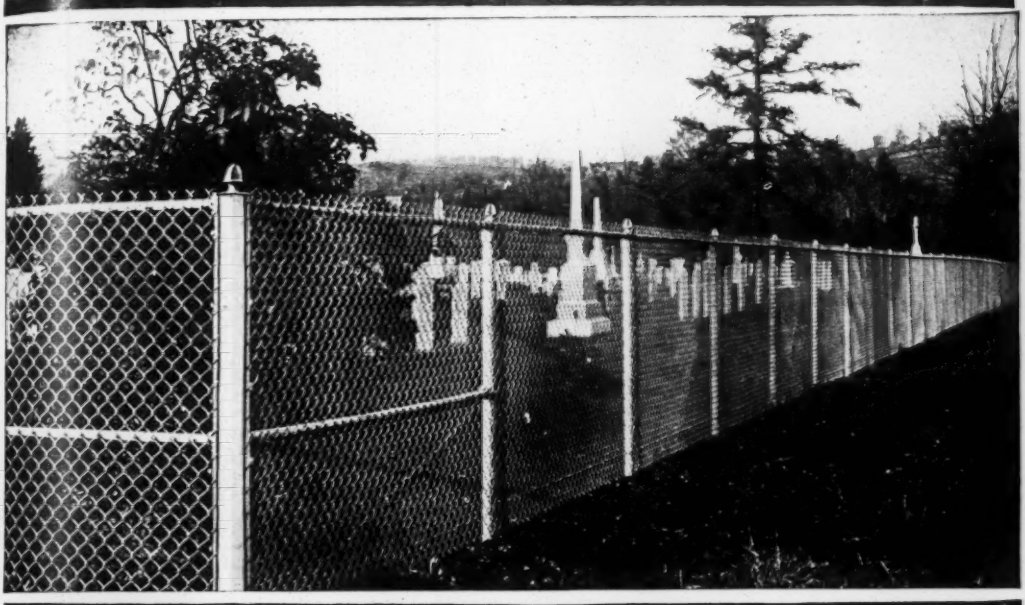

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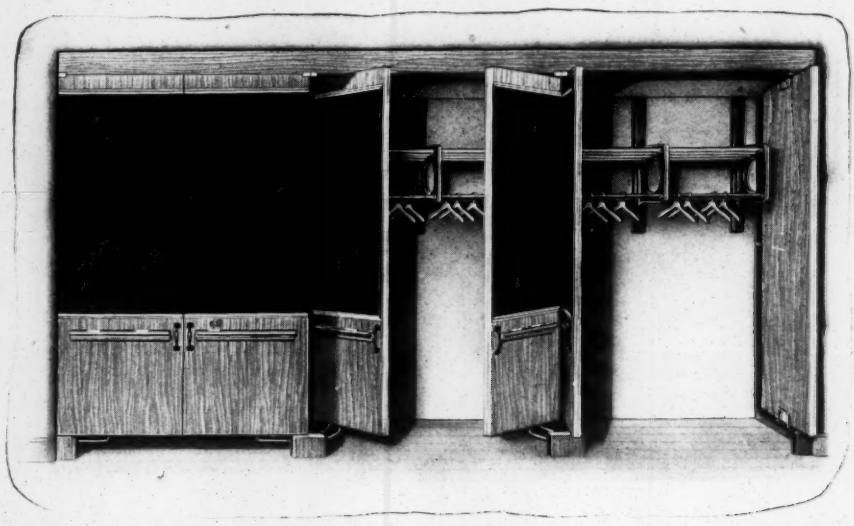

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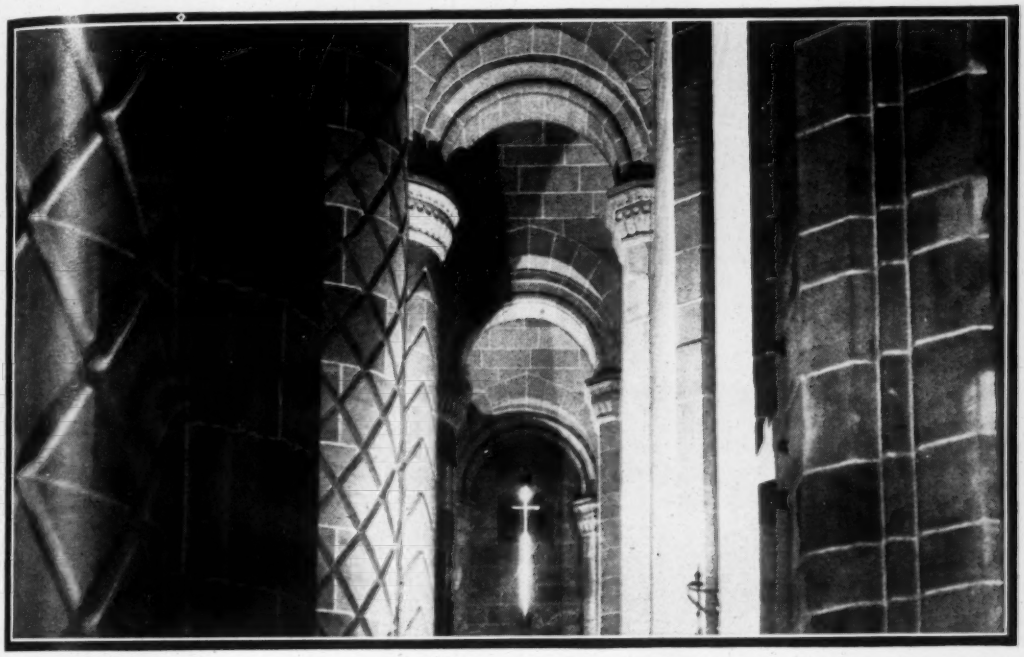

Church of the Holy Child, Philadelphia. George I. Lovatt, Architect.

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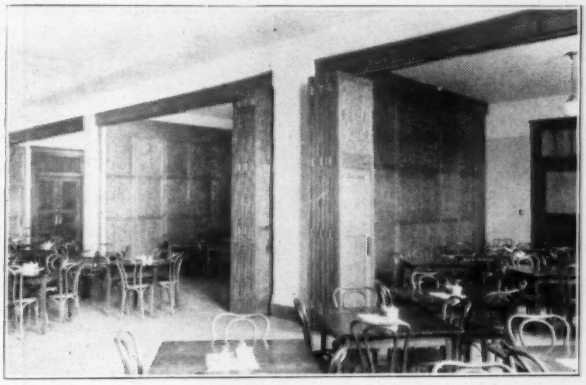

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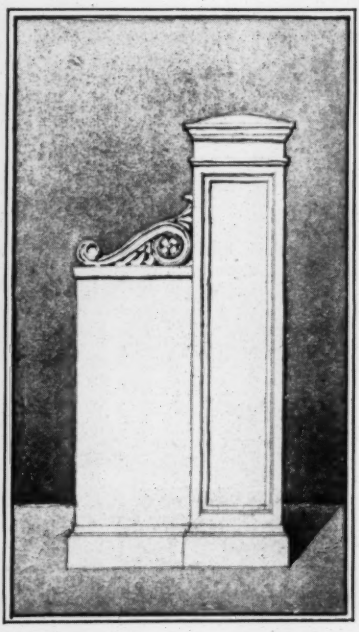

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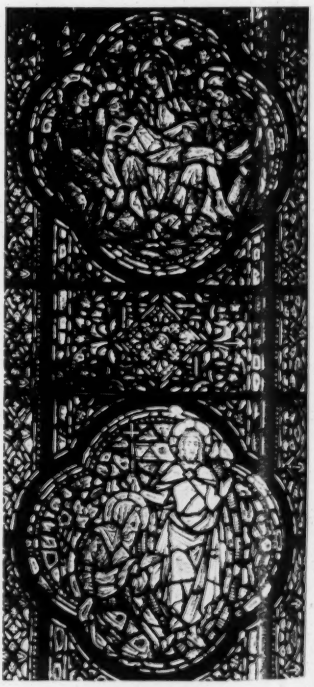

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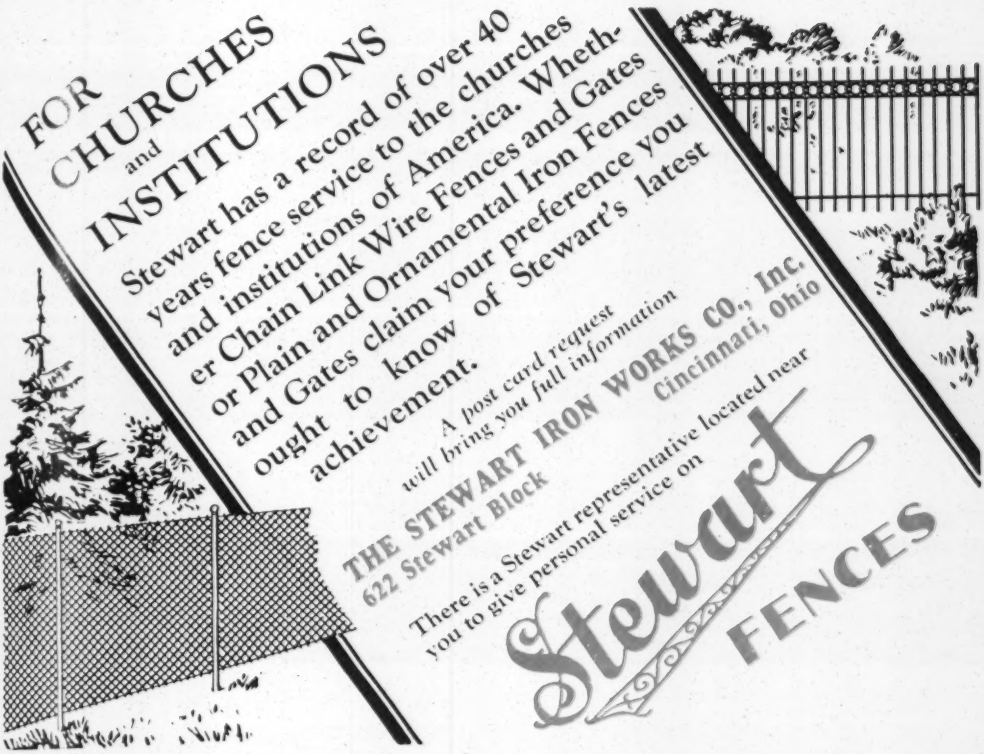
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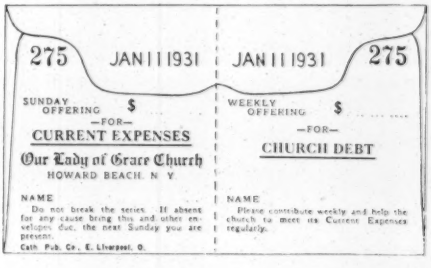
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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

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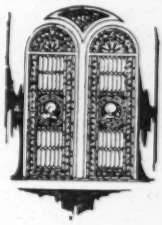

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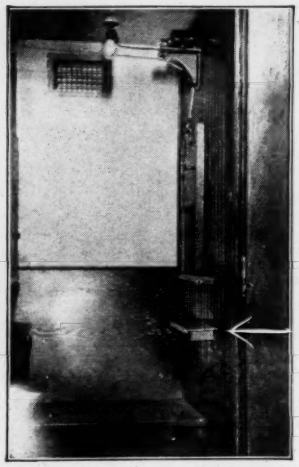

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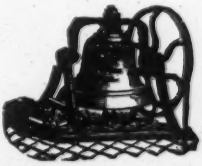

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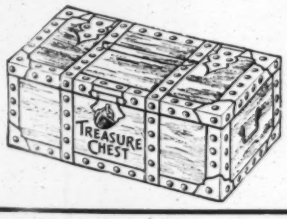

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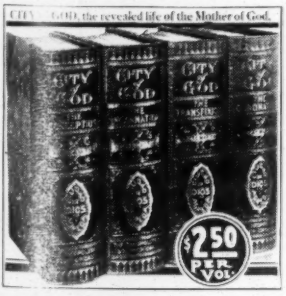

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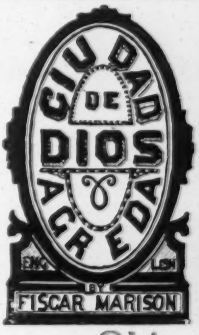

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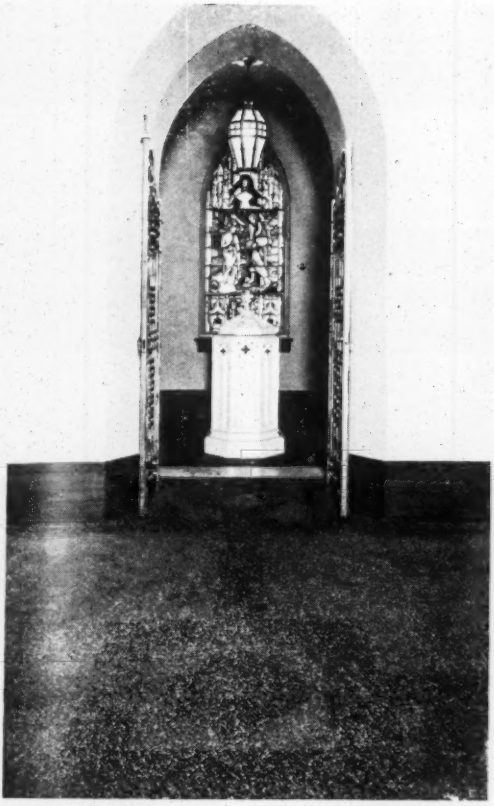

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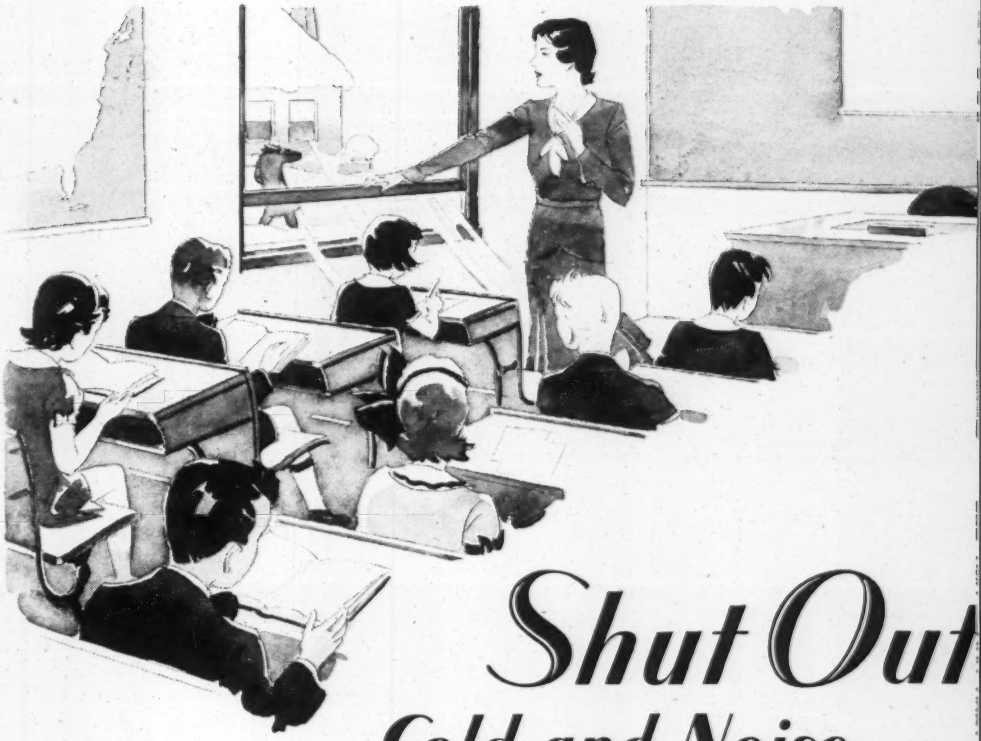

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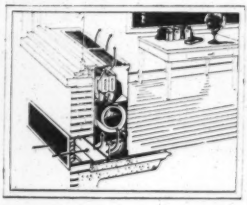

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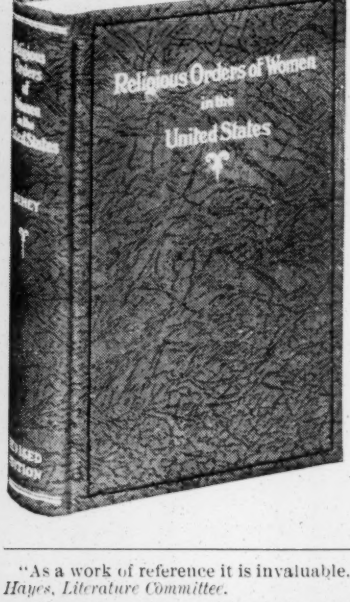

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8 years	40 in.	each	$4.75	each	$7.00
9 years	42 in.	each	4.75	each	7.00
10 years	44 in.	each	4.75	each	7.00
11 years	46 in.	each	5.25	each	7.75
12 years	48 in.	each	5.25	each	7.75
13 years	50 in.	each	5.25	each	7.75
14 years	52 in.	each	5.25	each	7.75
15 years	54 in.	each	5.75	each	9.00
16 years	56 in.	each	5.75	each	9.00
17 years	58 in.	each	6.75	each	12.00
18 years	60 in.	each	6.75	each	12.00

10% Discount Allowed on Orders for 24 or More Cassocks

SURPLICES

No. 13.	Lawn, with lace, each	$1.50
No. 14.	Lawn, without lace, each	1.00
No. 15.	Oriental lace, each	3.75

CAPES

Poplin, Plain, without fringe	$ .75
Poplin, with Silk Fringe	1.50
Poplin, with Gold Fringe	2.25
Serge, All Wool, Plain without, Fringe	1.00
Serge, All Wool, with Silk Fringe	1.75
Serge, All Wool, with Gold Fringe	2.50

SASHES

Poplin, Plain, without Fringe	$ .60
Poplin, with Silk Fringe	1.00
Poplin, with Gold Fringe	1.50
Serge, All Wool, Plain, without Fringe	1.10
Serge, All Wool, with Silk Fringe	1.50
Serge, All Wool, with Gold Fringe	2.00

7-Day Candle

WHEN preference exists for the 7-day candle, we offer the best light obtainable and give a Ruby 8-Day Glass and Brass Protector gratis with each case.

This candle takes the place of oil and is VERY SATISFACTORY

One case Seven-day Sanctuary Candles. Fifty candles—1 year's supply $25.00
Eight-day Ruby Glass... 1.25
Brass Protector..... .45
Total value..... $26.70
All for..... ALL FOR $25.00

SPECIAL OFFER!

A $4.50 solid brass, gold lacquered standing lamp, No. 7008 as illustrated, may be procured for $1.00 extra, if ordered with a case of 7-day candles. **Both for $26.00.**

One case Seven-day Sanctuary Candles. Fifty candles—1 year's supply $25.00
One solid brass standing Sanctuary Lamp with Ruby Glass 4.50
One Brass Protector.. .45
Total value..... $29.95
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No. 7008 solid brass, gold lacquered Standing Lamp, with eight-day ruby glass. Each $4.50

No. 7008

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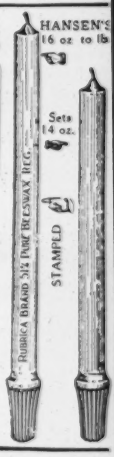
Order Hansen's Full weight guaranteed 51% stamped 16 oz. to a lb. Beeswax Candles

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.



RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes, 16 oz. to lb. 2 case Lots, per lb..... 63c
Less than 2 cases, 70c per lb.

Composition Wax Candles

Composition Wax Candles. 16 oz. to a lb. 2 case Lots, per pound.... 27c
Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

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Snow white, extra hard, hydraulic pressed, 16 oz. to a lb. 2 CASE LOTS PER POUND 24⅓c
Less than 2 cases, per lb. 27c
All sizes 48 lbs. to a case.

Votive Lights at Reduced Prices

Hansen's Votive Lights are the best Votive Lights on the market. They are extra hard and burn clean; do not smoke and are guaranteed to give satisfaction.

The 10 and 6 hour lights fit the regular 15 hour glasses

Per Gross	15 Hour	10 Hour	6 Hour
1 Gross Lots..	$3.50	$2.75	$2.00
5 Gross Lots..	3.25	2.55	1.75
10 Gross Lots..	3.15	2.45	1.70
25 Gross Lots..	3.05	2.35	1.65
50 Gross Lots..	2.95	2.25	1.60

VOTIVE LIGHT GLASSES

Our ten and fifteen-hour assorted colored glasses are highly tempered which makes them more heat resisting than the ordinary glass. **Ten or fifteen-hour, ruby, green, blue, opal, amber, and crystal colors:**

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When ordering the above be sure and specify whether ten or fifteen hour glasses are wanted.

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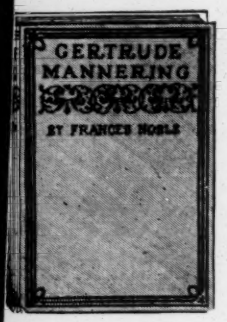

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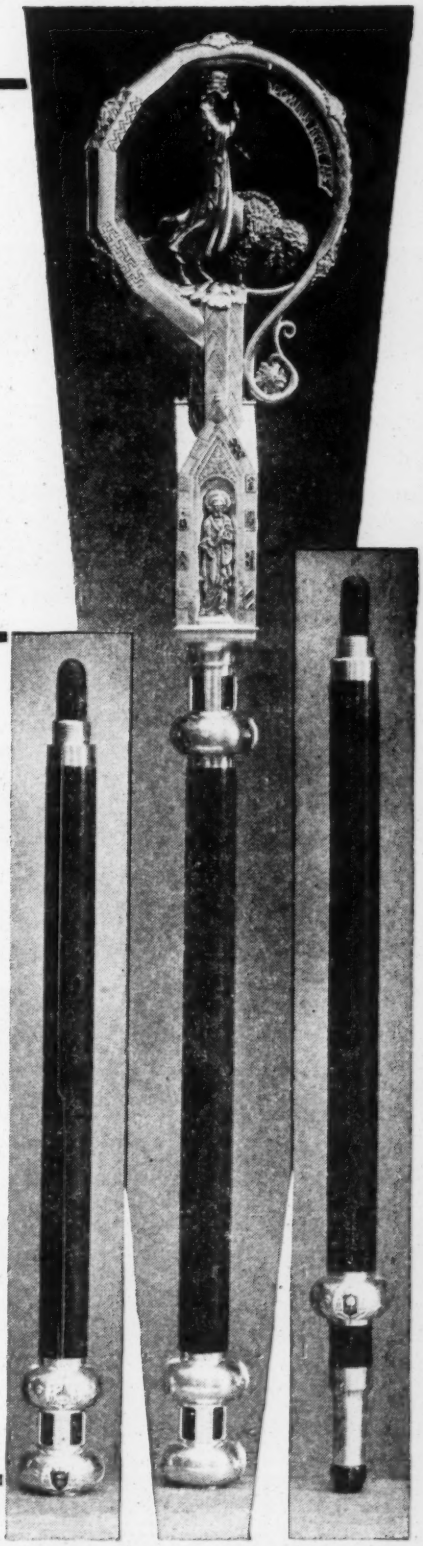

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